English Translations of

# Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

## First Collection

This English Translations are collected from
**http://www.alifta.com**

Portal of the General Presidency of Scholarly Research and *Ifta'* of Kingdom of Saudi Arabia

**This file is volume No.22 of 26**

## General rules relevant to execution of Hudud

**The third question of Fatwa no. 16815**

**Q 3: Is it permissible to execute Hudud (prescribed penalties) when there is no Muslim ruler?**

A: Only a Muslim ruler or his deputy is entitled to execute the Hudud, so as to set discipline, prevent transgression, and oppression, and provide security. A sinner has to repent to Allah, seek His Forgiveness and increase his good deeds. If he returns to Allah in genuine repentance, Allah will forgive him and pardon him out of His Grace and Clemency. Allah (Exalted be He) says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ Allah also says, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ The Prophet (peace be upon him) said, ﴾Islam wipes out



all that have gone before it (previous misdeeds); and repentance wipes out all that have been done before it.﴿ He (peace be upon him) also said, ﴾Whoever repents from sins is like a sinless person.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 17743**

**Q 4: There is a Muslim man who lives in Ghana which is a Christian country that does not abide by the rulings of Islam. That man committed Zina (adultery). Thus, he deserved Had (ordained punishment for violating Allah's Law). He asked the Muslims who live there to apply the ruling of Shari`ah (Islamic law) on him. However, the government there prohibits ruling according to any law other than Christian laws. What is the ruling on that person? Has he thus expiated his sin or not? He exposed himself to punishment. However, he was denied it.**

**A:** If a person commits Zina, they should perform sincere Tawbah (repentance to Allah) and conceal themselves if allah conceals them,

(Part No. 22; Page No. 7)

not ask for the Had to be applied to them. it is only a Muslim governor, or his deputies, who can apply Hudud. It is impermissible for the Muslims to undertake this job, as it leads to anarchy and tribulations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 18804**

**Q 4: We live in a non-Islamic country where a Muslim man may be killed for reasons such as being angry with another or due to pride or just because he is wealthy or so; is it permissible for us to kill murderers in retaliation since the ruling states, 'an eye for an eye and a soul for a soul'? It should be noted that if we do so, we will be sent to jail.**

**A:** It is not permissible to resort to Qisas (just retaliation) unless the crime is legally confirmed through the legal court. Only the ruler should bring the retaliation not the individuals because they are not entitled to do so; because this would result in much harm and chaos.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 8)

**Fatwa no. 7488**

**Q: I would like to know the legal decision on a person who commits a crime that incurs Had (prescribed penalty) such as Zina (premarital sexual intercourse and/or adultery). It should be noted that the law of the country where we live has a different punishment for this crime and if we, the family of the sinner, execute the Had, we will be punished by the government. What will happen if we do not execute the Had? Should he repent to Allah? To what extent will Allah accept his repentance?**

**A:** You are not entitled to execute the punishment; because execution of Hudud (prescribed penalties) upon the fornicator or any criminal, is the responsibility of the ruler or his deputy officers. A fornicator or a person who commits a crime has to repent to Allah and do many good deeds. If the crime involves violation of people's financial rights, the sinner has to give them back to their owners and seek their pardon, be kind to them and pray to Allah for them. If the sinner returns to Allah in genuine repentance and gives people's financial rights back to them, Allah will forgive him out of His Grace and Clemency. Allah (Exalted be He) says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿

(Part No. 22; Page No. 9)

Allah also says, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The thirty first question of Fatwa no. 18612**

**Q 31: can a father carry out a Had (ordained punishment for violating Allah's Law) on his son if the latter commits a sin that obligates it, since a father is the guardian of his sons, or is it only the ruler or his deputies who should carry out Hudud?**

**A:** Carrying out Hudud is the responsibility of rulers and their deputies; neither a father nor anyone else can carry out a Had.



May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 6250**

**Q 2: a man and woman confessed before the court that they had committed Zina (adultery), and asked the court to apply the Islamic ruling of Zina on them. However, the court judged them according to the secular laws. Is it permissible for them to kill themselves? What about thieves, those who drink Khamr (intoxicants) and unmarried people who commit Zina?**

**A:** They should not kill themselves, but they have to perform Tawbah (repentance to Allah), Istighfar (seeking forgiveness from Allah) and regret what they did. They should also keep themselves chaste, and conceal their past. If they move to another country other than the one where they committed Zina and were exposed, it will be even better, provided that there is no difficulty for them in doing so. The same applies to thieves, those who drink Khamr and unmarried people who commit Zina in such countries.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 11)

**Fatwa no. 3757**

**Q: I am a 16-year old student in the second year of the secondary stage. I perform Salah (Prayer), Sawm (fast), recite the Qur'an, and observe Qiyam-ul-Layl (standing for optional Prayer at night), and some acts of Sunnah. However, the evil company afflicted me with evil practices including sodomy and masturbation. I knew through my reading of the Islamic books that the penalty of sodomy is to be stoned to death, burnt, or taking the person committing it to the highest building and then throwing him off. I hope you will tell me what I should do. I live in a country ruled by a non-Islamic government. Is it permissible for a man to apply this penalty to himself?**

**A: Firstly,** practicing masturbation is prohibited, because of the general meaning of Allah's saying, ﴿And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴾ ﴿Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴾ You have to abandon this harmful practice and perform sincere Tawbah (repentance to Allah). It may be that Allah will accept your Tawbah and forgive your sin.

Secondly, sodomy is one of the most forbidden depravities and its penalty is death. The Had (prescribed punishment for violating Allah's Law) must be applied to

(Part No. 22; Page No. 12)

whoever acknowledges it to the ruler or is proven guilty thereof by four witnesses that he committed this sin. Whoever's fault is concealed by Allah should perform Tawbah, ask Allah's forgiveness and give up this forbidden depravity. It may be that Allah will accept your Tawbah and forgive you for your sin. May Allah grant you success in doing the obligations and avoiding immoralities - what is apparent of them and what is concealed, as He is the Forgiving, the Merciful. It should be noted that killing yourself is prohibited, as Allah (Exalted be He) says, ﴿And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.﴾ It was authentically reported that the Prophet (peace be upon him) has greatly warned against Muslims committing suicide. Sincere Tawbah wipes out what came before it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The twenty eighth question of Fatwa no. 18612**

**Q 28: if a divorced man commits Zina, should he be stoned to death or considered unmarried? Is it permissible to carry out Had (ordained punishment for violating Allah's Law) upon oneself, such as cutting one's hand after performing Tawbah (repentance to Allah) from stealing?**

(Part No. 22; Page No. 13)

**A: First,** this matter should be referred to the ruler and the court, given that one of the greatest objectives of Islam is urging the concealment and performing Tawbah in privacy.

Second, it is impermissible to cut one's own hand to apply the Had of stealing or to kill oneself if there is a reason to do it. A person should perform Tawbah instead, seek Allah's forgiveness, regret what they had done and determine not to do it again. They should also return the stolen money to its owners, while concealing themselves and not admitting that they had stolen. If they cannot find the money owners, they can give the money as a Sadaqah (voluntary charity) on their behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 6341**

**Q 1: will a sinner who receives the Had (prescribed penalty) in worldly life be punished on the day of Resurrection?**

**A:** It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and in other books, from `Ubadah ibn Al-Samit (may Allah be pleased with him) from the Prophet (peace be upon him) that he said, (Give me the oath (Pledge of allegiance) to: (1) Not join anything in worship along with Allah, (2) Not steal, (3) Not commit illegal sexual intercourse, (4) Not kill your the soul that Allah made inviolable except for a valid reason.



Whoever amongst you fulfils his pledge, his reward will be with Allah, and whoever commits any of those sins and receives the legal punishment in this world for that sin, then that punishment will be an expiation for that sin, and whoever commits any of those sins and Allah does not expose him, then it is up to Allah if He wishes He will punish him or if He wishes, He will forgive him.) From this Hadith, it is clear that Hudud (prescribed penalties) are expiation for those who receive them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 9000

**Q: is Tawbah (repentance to Allah) from the major sins for which Hudud (ordained punishments for violating Allah's Laws) are imposed by the Qur'an and Sunnah, the same as for theft and Zina, can replace the establishment of these Hudud? If Tawbah from these major sins does not deter from carrying out Hudud prescribed for them, what should a man do if he committed a major sin that requires Had, but he lives in a country that does not carry out Hudud?**

(Part No. 22; Page No. 15)

**A:** If Hudud come to the knowledge of the ruler and are proven by sufficient evidence, they should be carried out and should not be waived by Tawbah according to the consent of scholars. It was reported that Al-Ghamidiyyah came to the Prophet (peace be upon him) asking him to carry out the Had prescribed for Zina (premarital sexual intercourse and/or adultery) after her repentance, and he said in her regard, (She has made such a repentance that even if the people of Madinah were to repent, they would have been forgiven.) Nevertheless, he executed the prescribed penalty. This can be done only by the ruler.

However, if the ruler knows nothing about the sin, the Muslim should conceal his sin and repent faithfully to Allah, in order that Allah may accept his repentance.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 13432

**Q: In the current Shawwal 20, two students in the first grade in the preparatory school committed homosexuality with a third student, after bullying him and preventing him from seeking help. The case is pending for investigation. My question is: is it permissible for the guardian of the victim to forgo the two perpetrators and give up the complaint, or is this one of Allah's Rights?**

**A:** The guardian of the victim is not permitted to forgo, for executing the punishment

(Part No. 22; Page No. 16)

is Allah's right, and the ruler is the one responsible for the execution.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fourth question of Fatwa no. 10719**

**Q 7: Some orientalists, communists, and others who are ignorant of the just Islamic Shari`ah (law) claim that Islam sets punishments that can not be applied in the twentieth century. they say: "How can a hand be cut off when it steals a quarter of a Dinar and how can a person be lashed or stoned to death when they satisfy their caprice and indulge in Zina (premarital sexual intercourse or adultery)?"**

**A:** Allah (Exalted be He) is All-Wise and All-Knowing. He (Glorified be He) is the Only One who ordained the laws of different prophets and made Prophet Muhammad (peace be upon him) the last of all prophets. Allah (Exalted be He) is the Only One who sent Shari`ah (Islamic law) to all people and made it the seal of the previous laws. Allah (Glorified be He) is more merciful with His slaves than they are merciful with themselves and He ordains for them all that leads to their refinement in this world and the hereafter. Whatever the condition of their culture may be, the Muslim Ummah (nation) will never be competent unless they apply Shari`ah that has been sent to their Prophet Muhammad (peace be upon him). Muslims agree that Shari`ah has to be applied on Persians and Romans during the era of Prophet Muhammad (peace be upon him) though they were of a supreme civilization.

(Part No. 22; Page No. 17)

Similarly, Qisas (just retaliation) and Hudud (ordained punishments for violating Allah's Law) are applicable on today's Muslim Ummah whatever high degree of civilization the Muslims reach. Rather, applying Shari`ah is Wajib (obligatory) and a trial will be the clearest proof for the benefits of doing so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 14445

**Q: What is the ruling on substituting a prescribed penalty proven by texts of the Qur'an and the Sunnah with a monetary fine? For example, instead of cutting off the hand of a thief, he is fined a sum of money and instead of stoning an adulterer and flogging a fornicator, they are fined a specific sum of money.**

**A:** It is not permissible to substitute the Hudud (prescribed penalties) that Allah decreed with monetary fines; because the Hadud are Tawqifiy (bound by a religious text and not amenable to personal opinion) and it is not permissible to change them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 18732

**Q: what is the degree of authenticity of the Hadith narrated by Abu Dawud and others which reads:** (Forgive the people of good qualities their slips) **Is it permissible to consider this Hadith religious evidence? Based on my narrow background of scholar's views, I know that Ibn Hajar, the author of (Bulugh Al-Maram) said that there are different views about the authenticity of this Hadith. I also know that the verifier of the book (Al-Muwafaqat) questions the authenticity of this Hadith saying, "It contradicts the Qur'an which calls for establishing justice and equality."**

**Please, explain the decisive judgment concerning this Hadith.**

**A:** This Hadith is narrated by Imam Ahmad, Abu Dawud, Al-Nasa'y, Al-Bayhaqy, and others from `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said, (Forgive the people of good qualities their slips unless it be in the prescribed penalties.) This Hadith has different chains of narrations but they are all criticized by scholars of Hadith. However, the diversity of narrations raises it up to the level of a Hadith Hasan (good Hadith).

The Hadith means that it is desirable to forgive people of good qualities if they commit



a small or trivial mistake but not a sin that calls for execution of a Had (prescribed penalties) decreed by Allah (Exalted be He) if the ruler knows about the sin in which case it must be executed.

The words (people of good qualities) in the Hadith means ordinary people who are known for their good deeds and traits but in a moment of weakness, they may commit a trivial mistake or a small sin. The learned scholar Ibn Al-Qayyim (may Allah be merciful with him) opposed this interpretation saying, "The Prophet (peace be upon him) never referred to righteous and pious worshippers as 'people of good qualities'." He added that, "Allah and His Messenger never referred to pious and righteous people using these words." He went on to say, "These words refer to honorable dignitaries and noble figures whom Allah privileged among other people. When any of these honorable people who do good deeds, commits a small sin because of lack of endurance or being defeated by the devil, we should not hasten to reproach and punish him. In fact, their fault should be forgiven as long as the sinner has not committed a crime that calls for execution of Had (prescribed penalty). Otherwise, the punishment shall be executed on all people equally whether they are dignitary or ordinary people. The Prophet (peace be upon him) said, ('O people, those who have gone before you were destroyed, because if any of the high rank people committed theft amongst them, they spared him; and if any of low rank people committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatimah the daughter of Muhammad



were to steal, I would have her hand cut off.) (Agreed upon by Al-Bukhari and Muslim). This is one of

the merits of the perfect Shari`ah of Islam and its appropriateness for the world and for maintaining people's interests in the matters of life and the Hereafter." [End of quotation].

According to what we mentioned above, the Hadith does not contradict the principle of justice and equality in Islam. In fact, it calls people to forgive whoever commits a small sin that does not demand execution of Had, if the sinner is a person known for uprightness and if forgiving his sin will not cause much harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 21)

## Ruling on Zina

**The second question of Fatwa no. 2758**

**Q 2: There is an Ayah (Qur'anic verse) in the Glorious Qur'an, which states that Zina (premarital sexual intercourse and/or adultery) is prohibited, and is one of the major sins. It is forbidden in order to prevent confusion of lineage. However, those who oppose Islam say that the matter can be managed by using oral contraceptives and as a result, there will be no reason to prohibit Zina. What is your Eminence answer to this claim?**

**A:** the prohibition of Zina is supported by evidence in the Qur'an, the Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars) whether the reason behind it is known, such as protecting lineage and preserving the honor of a woman and her Waliy (a legally accountable person acting for a woman seeking marriage), or is unknown. The basic ruling concerning Islamic laws is that they are obeyed whether the reason behind them is known or unknown. There are other reasons unknown to many people behind the prohibition of Zina and protecting lineage is only one of them. Even if we assume that it is the only reason, Zina cannot be considered permissible once the risk of pregnancy is eliminated. What Allah has forbidden will remain so and a Muslim is not permitted to commit it, regardless of the existence or nonexistence of what they believe to be the reason behind its prohibition. Allah (Glorified be He) is All-Wise and All-Knowing in His Ordinances to His servants and in His Decree. If Zina was permissible in some cases, Allah would show them, and your Lord is never forgetful.

(Part No. 22; Page No. 22)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 4765**

**Q 1: What is the ruling on committing Zina (premarital sexual intercourse and/or adultery)? Is it permissible for those working in Europe and are away from their spouses for a long time to commit Zina? Some of them can not bring their families to Europe for different reasons.**

**A:** A Muslim is prohibited to commit Zina, even if he is away from his wife for one or two years or more. He has to travel to his wife to satisfy his desire through lawful means and to achieve chastity. If he is unable, for some reason or another, to travel to or bring her to the country where he works, he may lawfully marry a woman, a Muslim or from the free and chaste People of the Book, from this country. If he can not do so, he may fast as fasting weakens the desire or prevents him from fulfilling it through forbidden means.

(Part No. 22; Page No. 23)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth and fifth questions of Fatwa no. 102**

**Q 4: someone drinks Khamr (intoxicants) and commits Zina (premarital sexual intercourse and/or adultery) but they perform salah (Prayer) and the other fundamental deeds of Islam; is the `Ibadah (worship) they perform considered valid?**

**A:** Whoever drinks Khamr, commits Zina, or indulges in any sin while considering it Halal (lawful); is regarded as a Kafir (disbeliever) whose good deeds are rendered invalid. On the other hand, if that person commits sins because the weakness of their souls overcomes them but they acknowledge that such a sin is Haram (unlawful) and they hope that Allah may help them to avoid it; they will be considered believers for their sound beliefs though they are Fasiqs (those who flagrantly violate Islamic law) for the major sins they commit. However, if a person commits a sin; it will be Wajib (obligatory) on them to make Tawbah (repentance to Allah), acknowledge their sin, determine not to commit it again, and feel remorse for what they have committed. A sinner has to seek protection in the shield and respite that Allah grants them. It is worth mentioning that Allah (Glorified and Exalted be He) deprived Iblis from His Mercy, expelled him forever, and made him a cursed Satan because of one sin i.e. the refusal to make Sujud (Prostration) to Adam when Allah (Exalted be He) commanded him to do so. Allah also expelled Adam from Jannah (Paradise) when the latter committed one act of disobedience to Allah (Glorified and Exalted be He).



However, Adam made Tawbah and thus Allah accepted him and guided him to the straight path. Besides, slaves of Allah should not follow tricky and malicious attitudes with Allah. Rather, they have to fear Allah, do whatever He commands them to do, and abandon whatever He commands them to abandon.

**Q 5: is it permissible for a believer to drink Khamr claiming that it relieves some of their pains?**

**A:** Khamr is Haram (prohibited). It is impermissible to be used as a treatment. A proof for the foregoing is the Hadith in which the Prophet (peace be upon him) says, (O Allah's servants! Seek treatment, but use nothing unlawful for there is no disease that Allah has created, except that He has also created its treatment.) May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Mani` | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | Ibrahim ibn Muhammad Al Al-Shaykh |

**The fifth question of Fatwa no. 6575**

**Q 5: A man lived with a woman (without marriage) for a long time and she bore him many children. Afterwards, he legally married two women who bore him many children. Now, the man wants to drive the first woman out of his house, but the children will not allow him to do so. What should he do?**

(Part No. 22; Page No. 25)

**A: Firstly:** having a girlfriend is considered Zina (premarital sexual intercourse and/or adultery), which is prohibited according to the Book of Allah, the Sunnah (whatever is reported from the Prophet) and the Ijma` (consensus of scholars). These two individuals must separate, perform Tawbah (repentance to Allah) and seek Allah's Forgiveness. If they sincerely repent and conclude a sound marriage contract, there will be no sin on them.

**Secondly:** The children born to this illegal relation are illegitimate children and must be attributed to their mother and not the man, according to the soundest opinion. The Prophet (peace be upon him) said, ("The child is to be attributed to the one on whose bed it is born, and for a fornicator there is stoning.") Accordingly, this woman has no rights on the man, nor do her children because she is not the man's wife. She is a girlfriend and the children are not attributed to him. However, if the man treats them well and helps them with his property due to their need, this will be good and is a commendable act of charity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 6477**

**Q 4: in our school, some students talk publicly about Zina (adultery) and admit to having committed it. What should i do in this case? Am i considered sinful?**

(Part No. 22; Page No. 26)

A: You should rebuke them, advise them and tell them that Zina is one of the gravest crimes that endanger the family, and one of the grave sins whose perpetrator is threatened with Hellfire and deserves Had (ordained punishment for violating Allah's Law). They should hide their sins and not disgrace themselves in public, according to the saying of the Prophet (peace be upon him), ﴾All people among my Ummah (i.e. Muslims) will be forgiven except for Al-Mujahirun (people committing sins and not being ashamed to announce it in public).﴿ This also leads to spreading sin and corruption among the Mu'minun (believers), whereas Allah says, ﴾Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The tenth question of Fatwa no. 1883**

**Q 10: Someone denies the penalty of stoning to death and claims that the Prophet (peace be upon him) applied this Had**

(Part No. 22; Page No. 27)

**before the revelation of Surah Al-Nur following the rulings of Tawrah (Torah), but after the revelation of this Surah he did not.**

**A:** It is authentically established, verbally and in deeds, that under the Islamic Shari`ah a person who commits Zina (premarital sexual intercourse and/or adultery), if he is Muhsan (someone in a state of fortification against illegal sexual intercourse outside marriage by virtue of valid current or previous marriage), men and women alike, is to be stoned. In practice, the Messenger of Allah (peace be upon him) stoned Ma`iz, the woman from the Ghamid tribe, and the Jewish man and woman who were Muhsan and commited Zina. It was authentically reported on the authority of `Ubadah ibn Al-Samit from the Prophet (peace be upon him) who said, ❨Learn from me. Learn from me. Allah has given them a way out. If an unmarried person commits Zina with an unmarried person, (the punishment is) one hundred lashes and exile for one year. If a married person commits Zina with a married person, (the punishment is) one hundred lashes and stoning.❩ It was also authentically reported on the authority of Abu Hurayrah and Zayd ibn Khalid (may Allah be pleased with them) who said, ❨While we were sitting with the Prophet (peace be upon him), a man stood saying, 'O Messenger of Allah, I adjure you by Allah to judge me according to the Book of Allah.' The other disputant – who was smarter – said, 'Yes, judge

(Part No. 22; Page No. 28)

between us according to the Book of Allah and give me permission to speak first.' The Messenger of Allah (peace be upon him) said, 'Speak.' He said, 'My son was employed by this man, and he committed Zina with his wife. I tried to ransom him (my son) for one hundred sheep and a slave. I asked the people of knowledge and they told me that the punishment for my son would be one hundred lashes and exile for one year, and that this woman would be stoned.' The Messenger of Allah (peace be upon him) said, 'By the One in Whose hand my soul is, I will judge between you according to the Book of Allah. The slave and sheep will be returned (i.e., there is no ransom), and your son is to be given one hundred lashes and exiled for one year. O Anas, go to the wife of this man and if she admits (this crime), stone her to death.' So he went to her and she admitted and was stoned.❩ (Agreed upon by Al-Bukhari and Muslim). Furthermore, during the lifetime of the Rightly-Guided Caliphs, there were incidents that proved stoning was applied and were never denied. It was not abrogated and was unanimously agreed upon before the appearance of the Khawarij (separatist group that believes committing a major sin amounts to disbelief) and Mu`tazilah (a deviant Islamic sect claiming that those who commit major sins are in a state between belief and disbelief). Those who disagree with this view contradict the texts and Ijma` (consensus of scholars). It was authentically reported on the authority of Ibn `Abbas (may Allah be pleased with them)

(Part No. 22; Page No. 29)

from `Umar ibn Al-Khattab who said, ﴿I fear that there may come a time when some people say: 'We do not find the verse of stoning in the Book of Allah.' So they will go astray by forsaking an obligation that Allah has revealed. According to the Book of Allah, stoning is the penalty of a person who commits Zina, if they are Muhsan, men and women alike, if proof is established or the woman becomes pregnant or they confess.﴾ (Agreed upon by Imams Al-Bukhari and Muslim).

It was authentically reported from `Aly (may Allah be pleased with him) who said, upon stoning a woman on Friday, I stoned her according to Sunnah of Allah's Messenger (peace be upon him). In another version, I lashed her according to Allah's Book. He said so in reply to those who denied applying the two penalties to her.

**(Part No. 22; Page No. 30)**

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third and fifth questions of Fatwa no. 3339**

**Q 3: a slanderer accuses a Muslim of Zina (premarital sexual intercourse and/or adultery) and fails to bring four witnesses to it. Then the court proved the guilt by the natural evidence, reports from a chemist and a fingerprint specialist, in addition to the circumstantial evidence. Will the penalty for Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations) be carried out on the slanderer? It seems that this issue is a free interpretation to the Ayah (Qur'anic verse) concerned.**

**A:** It is not valid to prove the crime of Zina depending on reports from a chemist and a fingerprint specialist, or circumstantial evidence. This, in fact, implies collection and mixing of evidence, creates charges and doubts and cannot stand for evidence, which proves a crime commanding Had (prescribed penalty) to be carried out on the defendant. These methods also do not repel the Had of Qadhf from the person who accuses chaste men and women of Zina. Allah (Exalted be He) is more Aware of His slaves and more Merciful with them than themselves. However, He ordained the Had for Qadhf to be carried out on the slanderer who accuses chaste Muslims of Zina and fails to bring four witnesses to it. Allah (Glorified be He) is the All-Knower and All-Wise in

(Part No. 22; Page No. 31)

His legislation. Had there been any other ways to repel the Had of Qadhf from the defendant, He (Glorified be He) would have mentioned it in the Qur'an or revealed it to His Messenger (peace be upon him). Never is Allah forgetful, and the person who has deep insight about the legislation of Allah and His Wisdom clearly knows that the Had of Qadhf eliminates spreading of immoralities, guards people's honor and blocks the means to enmity. Realizing the great danger of this matter, Allah (Glorified be He) does not accept less than four witnesses and He is the All-Knower and All-Wise.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!Permanent Committee for Scholarly Research and Ifta'

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 5: is it obligatory to execute the penalty of stoning to death once the crime of Zina (premarital sexual intercourse and/or adultery) is proven, or is it permissible to use a quicker, less painful method in certain cases?**

**A:** The penalty of Zina for married and unmarried persons, its form and method, and the manner in which it is executed are divinely inspired with no room for reason, as the wisdom behind them is known to Allah Alone. He (Glorified be He) is All-Knowledgeable of His servants and of what sets right their affairs in this world and the Hereafter and what drives them away from evil and protects them from anything that may be of harm. Allah (Glorified be He) prescribed the penalty of whipping for an unmarried person who commits Zina and the punishment of stoning to death to a married person who commits Zina. This aims at protecting the honor, preserving lineage, safeguarding familial rights and property, purifying the society from corruption, and stopping turmoil and bloodshed. Thus, Allah prescribed these penalties with His Wisdom, Justice,

(Part No. 22; Page No. 32)

Mercy and Bounty. Even though executing the penalty of Zina is painful and disgraceful to those who openly commit it, it is more harmful and damaging to the society. Allah (Exalted be He) commands that a group of Muslims should witness the execution of the penalty to learn a lesson and to further disgrace the committer of Zina. In addition, Allah forbids us from showing mercy to those who commit Zina. Thus, Muslims have no right to alter the divinely inspired penalty of Zina, or any other, out of leniency or mercy or to make things easy for sinners. Allah is their Lord and He is closer to them. He prescribed the penalty of whipping for the unmarried committer of Zina and stoning to death for the married, and He is the best Judge and the most Merciful. He is Sufficient for us and He is the best Helper.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The seventh and eighth questions of Fatwa no. 3056**

**Q 7: What are the Ayahs (Qur'anic verses) that prohibit immoral sexual practices commonly spread in some countries?**

**A:** the Ayah that prohibits sodomy and masturbation, which is known as "the secret habit", is in Surah Al-A`raf where Allah (Exalted be He) says:

(Part No. 22; Page No. 33)

﴾And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Alamîn (mankind and jinn)?﴿ ﴾"Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."﴿ Allah (Glorified be He) also says: ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 8: What is the Islamic ruling on the following:**

**a. Premarital sex**

**b. Illegitimate children**

**c. Sodomy**

**d. Zina (premarital sexual intercourse and/or adultery)**

**A:** The questions may be answered as follows: zina is prohibited according to the Qur'an, the Sunnah (whatever is reported from the Prophet) and Ijma` (consensus of scholars). The same ruling applies to sodomy. By prohibiting sodomy and Zina, Islam also prohibits all things that may lead to them, such as touching, kissing, a woman traveling without a Mahram (spouse or unmarriageable relative), sitting alone with a member of the opposite sex who is not a Mahram, gazing at strange women, and listening

**(Part No. 22; Page No. 34)**

to songs and seductive voices which stimulate sexual desire. All of this aims at protecting a Muslim against committing these abominable sins (Zina and sodomy). In addition, these rulings apply to engaged and unengaged women. However, it permissible for a man to look at his fiancee, but he must not touch her or sit alone with her, based on the evidence related in this regard.

As for illegitimate children, they must be attributed to their mothers and they have the same ruling as other Muslims, if the mother is a Muslim. An illegitimate child should not be held accountable or blamed for their mother's sin or the sin of the man who committed Zina with her. Allah (Glorified be He) says: ﴾No one laden with burdens can bear another's burden.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 4889**

**Q 1: What is the Had (ordained punishment for violating Allah's Law) prescribed for Zina (premarital sexual intercourse and/or adultery)? How should a Muslim avoid Zina?**

**A:** The Had prescribed for a person who commits Zina is that they should receive one hundred lashes

(Part No. 22; Page No. 35)

and be sent into exile for one year, if they are bachelors. In case they are married, they are to be stoned to death. This Had applies when the person is proved to have committed Zina either by their confession or by the testimony of four just witnesses. The ruler of the country or his deputy is the only one entitled to inflict the Had. A person may avoid Zina by avoiding its causes, such as temptations, licentious stories, and other things that arouse one's sexual desires. Applying the Had prescribed in the Shari`ah (Islamic law) helps to prevent Zina. Moreover, a Muslim must avoid Khulwah (being alone with a member of the opposite sex) with a non-Mahram (not a spouse or an unmarriageable relative), looking at her with lust, and other means of temptations.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The sixth question of Fatwa no. 7760**

**Q 6: What is the ruling on a married person who commits Zina (adultery)?**

**A:** If a person commits Zina while they are married, they are Fasiqs (someone flagrantly violating Islamic law). The ruler should stone them to death if it is proven.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 6292**

**Q 5: What is the Islamic ruling on someone who committed Zina (premarital sexual intercourse and/or adultery) but no Had (ordained punishment for violating Allah's Law) was inflicted on them? Bear in mind that they regretted what they had done and made Tawbah (repentance to Allah). Do they have to make Kaffarah (expiation)?**

**A:** Anyone who commits a prohibited act then abstains from it, feels remorse, holds no intention of ever committing it again and makes sincere Tawbah, Allah (Glorified be He) will accept their repentance. Moreover, this person should mention Allah often and do as much righteous deeds as they can. Allah (Exalted be He) says: ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The second question of Fatwa no. 8367**

**Q 2: A married man committed Zina (adultery); he penetrated but without ejaculation. He later made Tawbah (repentance to Allah). How can he clear his conscience? He has been away from his wife for a very long time, and he lived in another country where there were temptations. Is he considered a Muhsan (someone in a state of fortification against illegal sexual intercourse outside marriage by virtue of valid current or previous marriage)?**

**(Part No. 22; Page No. 37)**

**A:** zina is Haram (prohibited) according to the Islamic texts and Ijma` (consensus of scholars), whether the adulterer ejaculates or not. Being away from one's wife is not an excuse, nor is the presence of temptation. A person should maintain their chastity, and stay away from the means leading to Zina. The mentioned man should make Tawbah, regret this sin, keep away from it, and determine not to do it again. It is also recommended for him to seek Allah's forgiveness and perform good deeds, while keeping Allah's concealment and not telling anyone about what he did. Allah (Exalted be He) says, ﴿And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴾ He (Glorified be He) also says, ﴿And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴾ ﴿The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴾ ﴿Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴾

If a man stays away from his wife or divorces her, he will still be considered a Muhsan, provided that

**(Part No. 22; Page No. 38)**

he has consummated his marriage to her.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 8820**

**Q 1: if a divorced man or a widower commits Zina (adultery), should he be considered Muhsan (someone in a state of fortification against illegal sexual intercourse outside marriage by virtue of valid current or previous marriage) so that he should be stoned to death or should he be considered Non-Muhsan so that he should be whipped?**

**A:** If a man gets married then commits Zina, he should be stoned to death, whether his wife is still married to him or is dead, for by having sexual intercourse with his wife, he becomes Muhsan. The same ruling applies to the woman.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 10529**

**Q: is it permissible to have sexual intercourse with a female servant? Could she be regarded as a slave woman?**

(Part No. 22; Page No. 39)

**A:** It is Haram (prohibited) to have sexual intercourse with the servant who is hired for service, for this is Zina (adultery) which is of the gravest major sins that the Shari`ah (Islamic law) warned against. As for the slave woman whom the Shari`ah allowed having intercourse with, it is the woman who is lawfully enslaved according to Islamic law.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 7994**

**Q 4: I am an unmarried man; I fear committing sins. what is the ruling if I give a woman a sum of money to kiss and have sexual intercourse with her considering this money to be a Mahr (mandatory gift to a bride from her groom)?**

**A: First,** you should protect yourself and stay away from the avenues leading to Zina (premarital sexual intercourse and/or adultery) and hasten to get married if you can; otherwise, you should observe Sawm (Fast). It was authentically reported that the Allah's Messenger (peace be upon him) said, (O young people! Whoever among you is able to marry, should marry, for marriage would help him lower his gaze and keep his chastity and whoever is not able to marry, is recommended to fast, for fasting would diminish his sexual power.) (Agreed upon by Al-Bukhari and Muslim)

Second, the said money would not be considered Mahr; rather it is ill-gotten property,



and is Haram (prohibited). This is Zina. You should repent to Allah (Glorified and Exalted be He) and regret what you did. You should also determine faithfully not to repeat this again. May Allah guide and save you.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The ninth question of Fatwa no. 7912**

**Q 9: i have a friend who is a young single man who performs Salah (Prayer) and pays Zakah (obligatory charity) but commits Zina (premarital sexual intercourse) due to the abundant temptations around him. i advised him many times in vain to stop committing such a sin. is it permissible for me to break ties with him?**

**A:** You have to continue advising him for he may be guided by Allah. However, if such a friend insists on not responding to your advice; it will be Wajib (obligatory) on you to break ties with him to stay away from Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 41)

**Fatwa no. 2788**

**Q: I am a married man. My wife lives in my home country while I work in Brazil to sustain my family and pay for the education of my children. However, i committed Zina (adultery) here. i performed Tawbah (repentance to Allah) and regretted it later. is this enough, or should the Had (ordained punishment for violating Allah's Law) be carried out on me? Please advise, may Allah have mercy upon you.**

**A:** Undoubtedly, Zina is one of the gravest sins. The means leading to it are women who wear immodest clothes, mixing between men and women who are non-Mahrams (not a spouse or an unmarriageable relative), degradation of morals and corruption of the surrounding environment in general. If you committed Zina due to being away from your wife and mixing with corrupt people, then regretted your crime and performed sincere Tawbah, may Allah accept your Tawbah and forgive your sins, according to His saying, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ It was authentically reported from `Ubadah ibn

(Part No. 22; Page No. 42)

Al-Samit (may Allah be pleased with him) in the Hadith of the Bay`ah (pledge of allegiance) made by women that the Prophet (peace be upon him) said, ﴾Whoever among you fulfills his pledge will receive their reward from Allah; whoever commits any of those sins and receives the legal punishment (in this life), their punishment will be a Kaffarah (expiation) for that sin; and whoever commits any of those sins and Allah conceals them, it is up to Allah to punish or forgive them.﴿

However, you should leave the corrupt environment that encourages you to commit sins, and seek your livelihood elsewhere in a less corrupt country, to protect your religion. Allah's land is spacious, and there must be a country where a person can sustain himself. Whoever fears Allah and keeps their duty to Him, He will make a way for them to get out (from every difficulty); and He will provide them from sources they could never imagine.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |

| | | | |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 14272**

**Q: I have been offering Salah (Prayer) since I was a child. I do not do anything that displeases Allah (may He be Exalted and Glorified). Since I was fifteen years old,**

(Part No. 22; Page No. 43)

**i have been committing fornication. Now, i am twenty five years old. It should be noted that the rulings of Shari`ah are not observed in my country. When I asked a Shaykh in my country about this issue, he told me that if I repent to Allah, He will accept my repentance and forgive me then he quoted the following Qur'anic Ayah,** ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be to him on the Day of Resurrection, and he will abide therein in disgrace﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿ **Now, I deserve to be punished by Allah, however Allah (may He be Exalted and Glorified) says,** ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds﴿ **This happens after the execution of Had (prescribed penalty) on me. I have repented to Allah since I heard the answer of the Shaykh in our country. I observe Salah (Prayer). However, sometimes I feel that this repentance is not enough and that it is not an accepted repentance. I hoped and prayed to Allah (may He be Exalted and Glorified) much to enable me to travel to Saudi Arabia to turn myself in to the authorities to execute the Had (prescribed penalty) on me. Allah (Exalted be He) answered my invocation. Now, I seek your advice in this regard and by Allah's Will I am going to go by whatever you say; because this issue anguishes me much and I live torn without a solution to it.**

(Part No. 22; Page No. 44)

**Please substantiate your Fatwa with evidence!**

**A:** If the person repents to Allah sincerely, Allah (may He be Exalted and Praised) will accept his repentance and turn his previous sins into good deeds. This is out of Allah's Grace and Generosity. Allah (Exalted be He) says, ﴾And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.﴿ ﴾The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;﴿ ﴾Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.﴿

the conditions of sincere repentance are abstaining from committing the sin, regretting committing past sin, and determining not to commit it again. If this sin relates to people's rights, the sinner has to give people back their rights and ask them to forgive him. It is authentically reported on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) that the Prophet (peace be upon

him) said, (...and whoever among you fulfils it, his reward is with Allah and he who commits any such thing and is punished for it, that will be all atonement for it. If anyone commits anything and Allah conceals (his faults), his matter rests with Allah.

(Part No. 22; Page No. 45)

He may forgive him if He likes, or He may punish him if He likes.) The Prophet (peace be upon him) encouraged genuine repentance and said in the Hadith about the story of Ma`iz, (Why did you not leave him alone. Perhaps he might have repented and been forgiven by Allah.) It is narrated by Malik in Al-Muwatta' on the authority of Zayd ibn Aslam a Hadith in which Allah's Messenger (peace be upon him) said, (O People! The time has come for you to observe the limits of Allah. Whoever has had any of these ugly things befall him should cover them up with the veil of Allah. Whoever reveals to us his wrong action, we perform what is in the Book of Allah on him.) So, you have to repent to Allah sincerely, observe congregational Prayers and do many good deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 21683**

**Q 2: Your Eminence, nowadays in Algeria, hudud (prescribed penalties) set by the Shari`ah (Islamic law) such as flogging with the whip and other penalties are no longer applied, and many criminals repent of their crimes, such as Zina (premarital sexual intercourse and/or adultery) and ask if Allah accepts their repentance. They may doubt this fact because Hudud are not carried out on them.**

**Please, advise in this regard.**

**A:** A Muslim who commits a misdeed that entails the execution of a Had, such as Zina, must offer sincere Tawbah (repentance to Allah) with its well-known conditions, which include giving up the misdeed immediately, regretting it and determining not to commit it again in future. When Allah (Exalted be He) covers up a misdeed of His slave, it will be enough for him to repent to Allah of it, and there is no need to expose oneself to punishment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Chairman |
|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

Fatwa no. 20152

**Q: I am a married woman with four children who are all students. A financial crisis forced my husband to be indebted to**

(Part No. 22; Page No. 47)

**one of his friends for whom he signed a promissory note. We could not afford repayment of the debt, as my husband was dismissed from his job. He receives a small pension that hardly covers our needs. The creditor started demanding repayment of his debt. He keeps telling me that he is ready to waive the debt, provided that I comply to his desire of having illicit sexual intercourse with me. He persists in his desire and always puts me in embarrassing situations before my neighbors with the purpose of having me yield to his desire. As a practicing Muslim, I fear that I will incur Allah's punishment if I should yield to his desire. I tried my best to stop him but this devil threatens to displace my family by confiscating our belongings. What should I do? What is the Islamic ruling on this?**

**A:** We advise you to be constantly mindful of Allah (Glorified and Exalted be He) and to exercise self-restraint by not yielding to the illicit desire of this licentious person. You must inform the police or sue him in court, may that serve as a deterrent to him in case he persists in asking you to practice illicit intercourse with him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 9850**

**Q 2: what is the ruling on a man who commits Zina (premarital sexual intercourse and/or adultery) then dies without receiving Had (prescribed penalty)? Some scholars said that the Had will be applied on him on the Day of Resurrection. Some others said that the person who applies the Had of Zina has to be someone who did not commit the same sin before. What is your opinion on the foregoing?**

**A:** If a person commits Zina and Had is applied on them, this will be considered a Kaffarah (expiation) for them. On the other hand, if a person commits Zina but dies before Had is applied on them; their affair will be with Allah (whether to forgive or punish them). Besides, it is only the ruler who has authority to apply Had.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 19657**

**Q: Is it permissible to change the Had (ordained punishment for violating Allah's Law) of a married person who commits Zina (adultery) from stoning to death to killing him with a sword or shooting him with a gun?**

**A:** A married adulterer should be stoned to death, according to the Sunnah of the Messenger of Allah (peace be upon him). This was authentically reported from him whether in sayings, actions or orders. He (peace be upon him) stoned Ma`iz, the woman from the Juhaynah tribe, the woman from the Ghamid tribe, and the two Jews who were brought to him to death. This was authentically reported from the Prophet (peace be upon him) in Sahih (authentic) Hadith. This is also according to the Ijma` (consensus of scholars) among the Sahabah (Companions of the Prophet, may Allah be pleased with them), the Tabi`un (Followers, the generation after the Companions of the Prophet) and those who followed them.

(Part No. 22; Page No. 49)

Nobody contradicts this except those whose opinions are not taken into account. It was narrated by Al-Bukhari and Muslim in their Sahih books of Hadith, on the authority of Ibn `Abbas (may Allah be pleased with him), on the authority of `Umar (may Allah be pleased with him) that he said, "Allah sent Muhammad (peace be upon him) with the truth, and revealed the Qur'an to him. The Ayah (Qur'anic verse) of stoning was included in what was revealed to him. We recited it, retained it in our memory and understood it. The Messenger of Allah (peace be upon him) carried out the punishment of stoning to death to the married people who commit Zina. We also carried out this punishment after him. I am afraid that with the elapse of time, the people may forget it and may say, "We do not find the punishment of stoning to death in the Qur'an", and thus go astray by abandoning this duty prescribed by Allah, although stoning to death is a duty prescribed in the Qur'an for married people who commit Zina, provided that there is clear evidence, pregnancy or confession.

Thus, it is impermissible to replace stoning to death with killing by sword or shooting with a gun, because stoning to death is more deterring and preventive from committing Zina, which is the gravest crime after Shirk (associating others with Allah in worship) and killing. The Had of Zina is a Tawqify matter (bound by a religious text and not amenable to personal opinion), where there is no room for Ijtihad (juristic effort to infer expert legal rulings). If it had been permissible to kill married adulterers by the sword or shoot them, the Prophet (peace be upon him) would have done it and told it to his Ummah (nation), and the Sahabah (may Allah be pleased with them) would have done it after him.

(Part No. 22; Page No. 50)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- | --- |
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 20956**

**Q 2: In some Muslim countries, a married woman who commits Zina (adultery) is shot dead instead of being stoned to death. Is this permissible?**

**A:** According to Shari`ah (Islamic law), the Had (ordained punishment for violating Allah's Law) for a married person who commits Zina is stoning to death, whether the person is a man or a woman. The Sunnah (whatever is reported from the Prophet) includes evidence supporting this ruling. It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said: ❪O Anas! "Go to the wife of that man, and if she admits [her guilt], stone her [to death]."❫ In Muslim's Sahih Book of Hadith, it was related that the Prophet (peace be upon him) said: ❪"Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits Zina with an unmarried female (they should receive) one hundred lashes and banishment for one year. If a married male commits Zina with a married female, they shall receive one hundred lashes and be stoned to death."❫ According to the narrations of the Two Sahih, the Prophet (peace be upon him) said to his Companions when Ma`iz admitted Zina to him: ❪"Go and stone him to death."❫ Also, the Prophet (peace be upon him) ordered his Companions to stone Al-Ghamidiyyah to death. These clear Nusus (Islamic texts from the Qur'an or the Sunnah) affirm that the Had prescribed for a married person who commits Zina is stoning to death as a means to prevent this crime from being committed. Indeed, Allah is All-Knowing and All-Wise.

**(Part No. 22; Page No. 51)**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 6194**

**Q 3: Why is the ruling of Rajm (stoning to death; an ordained punishment for adultery) not mentioned in the Qur'an even though it is stated by Shari`ah (Islamic law)?**

**A:** ayahs (Qur'anic verses) on Rajm are Mansukh (abrogated) in words but applied in meaning as it is clearly stated by the science of Usul-ul-Fiqh (principles of Islamic jurisprudence). It is narrated by Al-Bukhari and Muslim in their two Books of Sahih (authentic) Hadith that `Umar ibn Al-Khattab (may Allah be pleased with him) praised Allah and extolled Him then said, "O people! Allah (Exalted be He) sent Muhammad (peace be upon him) with the truth and revealed the Qur'an to him. The Ayah (Qur'anic verse) of Rajm was one of the Ayahs that the Qur'an included. We recited and comprehended it. The Messenger of Allah (peace be upon him) applied Rajm and we did so after him. I am afraid that a time may come when someone says, 'We do not find the Ayah of Rajm in the Qur'an', thus people may deviate and abandon a Faridah (obligatory act) that Allah ordains. Verily, Rajm is the true ruling of Allah that must be applied on whomever commits Zina (adultery) whether a male or a female whenever it is proven by evidence, pregnancy, or confession." Besides, not all the matters of Shari`ah (Islamic law) are mentioned by the Qur'an. Allah includes in the Qur'an only what He wills.

(Part No. 22; Page No. 52)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 7731**

**Q 4: What is the ruling on someone who does not participate in stoning to death the committer of Zina (premarital sexual intercourse and/or adultery), claiming to have mercy on them or to be unable to do it?**

**A:** It is not obligatory upon all those present to stone the committer of Zina to death. However, those who do not participate out of compassion or clemency for the person are sinners. Allah (Exalted be He) says: (The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

## Homosexuality

**The second question of Fatwa no. 4324**

**Q 2: a Muslim man had a homosexual relationship with a boy under the age of puberty with the boy's consent and without any coercion; what is the ruling on both of them? Would this incident have a psychological or religious effect upon the child when he grows up. Likewise, is there any harm on an illegitimate child, though he has no hand in what his parents did?**

**A: First,** homosexuality is of the major sins, whether it is committed with a boy or an adult, and whether it is with or without their consent. But it is most dreadful when it is committed by coercion. The person who is caught in this act with his consent should be stoned to death, if he is sane and pubescent. He should repent, ask for Allah's forgiveness, regret what he did and determine not to repeat this gain. The guardian of the boy should do Ta`zir (discretionary punishment) to the boy and protect him against the people of evil and corruption, in order to avoid repetition of this abominable act.

**Second,** this may affect the boy's behavior and religion if he gets accustomed to it. He would then commit this when he grows up and consequently becomes indecent and untrustworthy. If the sin is proven by his confession or by the testimony



of two just men when he is Mukallaf (person meeting the conditions to be held legally accountable for their actions), he should be killed as reported in the Sahih Hadith (authentic) and agreed upon by the Companions.

**Third,** there is no harm or blame on an illegitimate child, for he has no liability for the crime. The liability and punishment is upon the male and female who committed Zina (adultery/fornication) and caused his/her birth.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 10572**

**Q 3: i intended many times to practice homosexuality, but i did not. Allah, all praise and thank are due to Him, has protected me against this heinous crime. After repenting, I hope you can guide me as to what I should do.**

**A:** Thank Allah for protecting you against the crime of sodomy. Seek Allah's forgiveness and do many good deeds.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 55)

## Masturbation

**Fatwa no. 1376**

**Q: A person observes obligatory acts of worship such as Salah (Prayer) and Sawm (fast) etc. However, he practices masturbation. What is the ruling on this in Islam?**

**A:** The preponderant of scholar's views about masturbation commonly referred to as "Secret Habit" is that it is an unlawful sexual activity. The majority of religious scholars held this view based on the generality of the saying of Allah (Exalted be He), ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿ Allah (Exalted be He) praises those who fulfill their sexual desire with their wives or slave girls and considers those who fulfill their sexual desire elsewhere as transgressors who leave what Allah made lawful for them to commit unlawful sexual activities including masturbation. It has many harmful effects and bad consequences such as exhaustion of power and impotence. The Islamic Shari`ah protects man against anything that may cause harm to his

(Part No. 22; Page No. 56)

religion, body, mind, money or honor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Mani` | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The sixth question of Fatwa no. 4470**

**Q 6: is masturbation, for those who fear of committing Zina (premarital sexual intercourse and/or adultery), bring the wrath of Allah? How can a person expiate for that if he knows that this action is shameful and forbidden? Which is better for the youth who can not marry; to masturbate or go to have sex with prostitutes in hotels?**

**A:** Masturbation is forbidden and its doer must repent and seek forgiveness, regret the sin and intend not to repeat this action again. He should think of marriage as a way to protect himself and if he can not marry, he should observe fasting according to the Prophet's advice. However, it is not permissible for him to go to prostitutes to have illegal sex. Both adultery and masturbation are forbidden even if the degree of prohibition is different. There is no necessity for either of them because there is a way out which the Prophet (peace be upon him) explained and it is fasting.

(Part No. 22; Page No. 57)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 3788**

**Q: I suffer from a disease that makes me unable to have sexual intercourse with my wife. I have been married for three years during which I have had a normal marital life like that of any married couple. However, I suddenly developed this case of being unable to have intercourse with my wife and without any apparent disease or reason. When I consulted a doctor, he asked me to bring him a sample of my Maniy (sperm), but I could not discharge any, and I do not know whether it is permissible to masturbate or not. Kindly enlighten us, and may Allah reward you!**

**A:** masturbation is Haram (prohibited), for Allah (Exalted be He) says: ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ In addition, this practice has harmful side effects.

The doctor can use a needle to extract Maniy directly from your testes, for example. This is a permissible way instead of you having to masturbate. However, if it is the only way to get Maniy

(Part No. 22; Page No. 58)

and reach a treatment according to a specialist's medical report, then it is permissible in this case. On the other hand, you should try other forms of treatment, such as electric therapy, taking vitamins, and the like. May Allah heal you and keep you safe!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 3201**

**Q 2: Is a masturbator included among the seven types of people whom the Prophet (peace be upon him) cursed in one of his Hadith? I feel ashamed of having practiced this evil habit. What should I do? I have asked Allah to forgive me, but I fear to be among those cursed by the Prophet (peace be upon him).**

**A:** masturbation, known as "the secret habit", or any habit of this sort is prohibited. As far as we know, there is no evidence that a masturbator is cursed. In addition, the Hadith you are referring to is classified as Da`if (weak).



May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 6412**

**Q 3: It is known that masturbation, which is especially practiced among young men, is Haram (prohibited) in Islam. A person who has recently observed Salah (Prayer) is practicing this bad habit. When I have informed him that it is Haram, he has said that his other option is to look at women. Which of them entails lesser harm; looking at women or masturbating?**

**A:** looking at non-Mahram (not a spouse or an unmarriageable relative) women and masturbation are both Haram. We advise this person and those like him to marry as soon as possible, if they can afford to do so. Otherwise, they should observe Sawm (Fast), because the Prophet (peace be upon him) said: ("O young people! Any one among you who is able to marry should marry, for marriage would help him lower his gaze and keep his virtue, and anyone who is not able to marry is recommended to observe Sawm, for Sawm would diminish his sexual desire.") (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 8544**

**Q 4: Shyness should not be an obstacle for inquiring about the matters of Din (religion). is it permissible to provoke one's sexual appetite to ejaculate Maniy (spermatic fluid) without practicing masturbation?**

**A:** Allah commands Muslims to guard their private parts from illegal sexual acts. He (Exalted be He) only allows sexual practices between married couples and what a man's right hand possesses. All other ways of obtaining sexual pleasure remain thus as being Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 16055**

**Q: I would like to know the Islamic ruling on intentional rubbing of the prostate gland to discharge Maniy (sperm), as I always do this. Can this practice fall under the prohibited masturbation? Bear in mind that I am incapable of getting married due to my financial and health conditions.**

**A:** Masturbation is prohibited regardless of the adopted method, as it entails drawing unlawful sexual pleasure out of wedlock. Allah (Exalted be He) says: ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿

(Part No. 22; Page No. 61)

The prophet (peace be upon him) said, ﴾"O you young men! Those among you who can afford for a wife should marry, for it helps to lower the eyes and protects the virtue of the private parts; but those who cannot (afford it) should fast, for it is a means of controlling sexual desire."﴿ The Prophet (peace be upon him) gave young men two options; either to marry or to fast if they cannot afford marriage. There is no other way, which denotes the prohibition of resorting to masturbation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 16641**

**Q: I am a young man in the habit of masturbating. I masturbated on one of the days of Ramadan. What should I do to expiate for my sin on that day?**

**A:** Masturbation is prohibited, as it involves drawing sexual pleasure in a way that Allah has made unlawful. If it is practiced during Ramadan, the sin is even graver. You must perform Tawbah (repentance to Allah) from this sin, resolve not to return to it, and make up for that day

**(Part No. 22; Page No. 62)**

in Ramadan.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 17042**

**Q 3: I committed masturbation several times. Once I took an oath by the Mus-haf (the Arabic copy of the Qur'an) that I will never masturbate again. However, two weeks after taking the oath, I masturbated to evade committing the major sin of fornication - may Allah save us from that. What is the ruling on breaking this oath and what is the Kaffarah (expiation)? Is there any difference between making an oath on the Mus-haf while holding it and making an oath without holding it?**

**A:** masturbation is unlawful; because it is an unlawful way to get sexual pleasure. You have to repent of it and never do it again. The Prophet (peace be upon him) advised the young man who is unable to marry and fears temptation to observe Sawm (fast); because Sawm helps alleviate the sexual desire and prevent the person from committing Zina (premarital sexual intercourse and/or adultery). Since you said that you took an oath to quit masturbation then practiced it once more, you have to offer the Kaffarah (expiation) of a broken oath. This Kaffarah is freeing a Muslim slave, feeding ten needy people or clothing them. If you are unable to do so, you have to fast three days. But if you are able to feed the needy, the amount of food you should provide is half a Sa` (a Sa`= 2.172 Kg) with the measure of the people of Madinah which amounts to 1.5 kg



of the common foodstuff in your country such as dried dates, rice, or others of their like. If you are able to clothe ten needy people, you have to provide a Qamis (long shirt), Izar (garment worn below the waist) and Rida' (a gown) for each one of them. Finally, there is no need to take an oath by the Mus-haf because this has no origin in the sanctified Shari`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 16540

**Q: I have neglected offering the Fajr (Dawn) Prayer at its due time for five times because of practicing masturbation, which brings about a feeling of laziness after which I remain in bed until the time of Prayer is over. When I wake up, I ask for Allah's Forgiveness and perform the other Obligatory Daily Prayers at their fixed times. I fear that I may fall under the category of men described in the following Hadith in which the Messenger (peace be upon him) said:** ("A man would be a believer in the evening and a disbeliever in the morning or he would be a believer in the morning and a disbeliever in the evening.") **Also, I feel that the Jinn (creatures created from fire) possess me while performing Salah, for I obviously shiver when reciting the Qur'an (Remembrance of Allah) with Khushu` (the heart being attuned to the act of worship). Please advise; may Allah reward you!**

**A:** You must perform the Five Obligatory Daily Prayers regularly in their fixed times in congregation. Also, you must stop practicing masturbation,

(Part No. 22; Page No. 64)

because it is Haram (prohibited) and causes diseases. You will be cured In sha'a-Allah (if Allah wills) if you perform Tawbah (repentance to Allah) and offer the Five Prayers regularly in their fixed times.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 16368**

**Q 1: Due to the high expenses of marriage, some youth resort to masturbation; what is the ruling on this? Will such a person be an adulterer and is there any Had (ordained punishment for violating Allah's Law) that must be executed in such a case?**

**A:** masturbation is not permissible because this is a kind of fulfilling the sexual desire in a way other than that which Allah made lawful such as one's wife and slave girls. Also, it has many harmful consequences on a person's health. Allah directs those who can not marry to be chaste when He (Exalted be He) says, ﴾And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty.﴿ The Prophet (peace be upon him) directed the youth

(Part No. 22; Page No. 65)

who can not marry to observe fasting because it limits the sexual desire. Those who practice this masturbation are not adulterers but they commit a sin and they should repent of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 11101**

**Q: I am a fifty year old man who does not have enough money to marry. However, I have married three times before but none of my marriages succeeded. I requested help from the Minister of the Interior affairs and he responded generously to me, may Allah reward him with the best. After the decree has been sent to the public hospital of Najran, a committee decided that I should masturbate and bring some of my Maniy (spermatic fluid), is doing so considered Halal (lawful)? Please tell me how I can solve such a problem. May Allah reward you with the best.**

**A:** Masturbation is permissible under necessity as in the case you have mentioned in the question. However, masturbation is Haram when it is done abusively or only for attaining sexual pleasure.

(Part No. 22; Page No. 66)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
| --- | --- | --- |
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 18019**

**Q: Repeated lustful thoughts may preoccupy a person's mind thus driving them to discharge Maniy (sperm) as a result of being sexually aroused. Does this fall under the prohibited masturbation? Will the person be considered a masturbator if they seek sexual pleasure through constantly occupying their mind with sexual excitement? Please inform us of the Islamic opinion in this regard. May Allah reward you!**

**A:** a person is not to blame if lustful thoughts happen to strike their mind unintentionally. It is related in an authentic Hadith reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾"Truly Allah overlooks for my people their heart whisperings."﴿ In another narration, he (peace be upon him) said, ﴾"Truly Allah overlooks what my people say to themselves, as long as they do not act upon it or say it (out loud)."﴿

On the other hand, the person who discharges Maniy as a result of their mind being preoccupied with lustful thoughts must take Ghusl (ritual bath following major ritual impurity), as they are considered in a state of major ritual impurity. It is, however, neither permissible nor befitting of a Muslim to have their mind repeatedly preoccupied with the thought of sexual excitement.

**(Part No. 22; Page No. 67)**

Such an evil habit is also incongruous with the true meaning of manhood. A Muslim has to give it up and occupy themselves with what benefits them in terms of their religion and their worldly life. In addition to inviting evil consequences, unlawful sexual excitement is harmful to a person's mental health and may incur many harmful effects.

Such an evil habit becomes all the more abhorrent if practiced by a married person, who getting accustomed and falling victim to it, may threaten instability of their married life, which is supposed to be dominated by tranquility and mercy between the couple.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

## Lesbianism

**Fatwa no. 5520**

**Q: What is the ruling on lesbianism and masturbation?**

**A:** lesbianism is Haram (prohibited), and is a major sin because it is an act that contradicts the Ayahs (Qur'anic verses): ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿

Similarly, masturbation is Haram because of the above-mentioned Ayahs and due to its harms. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 17867**

**Q 4: What is the meaning of "Sihaq"? Is there any punishment for it?**

**A:** "Sihaq" stands for homosexuality between females. It is forbidden and those who commit it have to be punished with Ta`zir (discretionary punishment) and not as Had (ordained punishment for violating Allah's Law).

(Part No. 22; Page No. 70)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 71)

## Bestiality

**Fatwa no. 21279**

**All Praise is due to Allah Alone and peace and blessings be upon the last Prophet. To commence:**

**The Permanent Committee for Scholarly Research and Ifta' had perused the letter submitted to the general Mufti by the chairman of Al-Dhayd the legal court in the United Arab Emirates no. 289/1 on 19/8/1420 A.H. which was referred to the General Secretariat of the Council of Senior Scholars no. 5599 on 20/11/1420 A.H., in which his Eminence asked some questions. After the Committee has reviewed the questions, its answer comes as follows:**

**What is the ruling on bestiality?**

**A:** The ruling on bestiality and its consequences:

Having sex with animals is a bad deed, transgression to bounds set by Allah and contradicts the Fitrah (natural disposition) on which a man was created. Allah (Glorified be He) does not allow people to have sex except with one's wife or slave girl. He (Exalted be He) says, ﴾And those who guard their chastity (i.e. private parts, from illegal sexual acts)﴿ ﴾Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;﴿ ﴾But whoever seeks beyond that, then those are the transgressors;﴿

(Part No. 22; Page No. 72)

Those who commit this must repent, seek Allah's forgiveness and not to do it again in future.

If the judge has proof that a person had sex with animal, he should deter him with a punishment in order for him not to do it again.

As for the beast, it must be killed in all cases and it is not permissible to eat its meat. If the beast is his, no compensation will be paid but if it is owned by another person, the doer will pay a compensation for it to the owner. A group of scholars see that killing the beast helps in forgetting the crime and so that people will not remember it whenever they see it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
| --- | --- | --- | --- |
| Bakr Abu Zayd | Salih Al-Fawzan | \`Abdullah ibn Ghudayyan | \`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh |

**The third question of Fatwa no. 8578**

**Q 3: What is the ruling on bestiality?**

**A:** Committing sex with animals is forbidden. A person who commits this



must repent to Allah, seek His forgiveness, give up this act, regret the past sins and make up his mind not to repeat this again. If he was caught during the crime, the Muslim ruler should punish him with the proper punishment which will deter him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 74)

(Part No. 22; Page No. 75)

## Qadhf

**Fatwa no. 302**

**Q: due to a quarrel between someone and his wife, he insulted her with obscene language as he said to her: "O adulteress." He claims that this word has come out of him unintentionally and asks about the consequences of this word?**

**A:** This word is one of the clear words of Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations). Claiming that it was said unintentionally has nothing to do with its effect. Since the word was said by the husband to his wife, it will have no effect if the wife forgives him and it will have no consequences on their marital life. However, if she does not forgive him, the issue should be referred to the court for settlement.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
|---|---|---|
| `Abdullah ibn Sulayman Ibn Mani` | `Abdullah ibn `Abdul-Rahman ibn Ghudayyan | `Abdul-Razzaq `Afify |

Fatwa no. 13871

**Q: If a Muslim insults his Muslim brother saying: "You are an adulterer"**

(Part No. 22; Page No. 76)

**without any shyness, is there a right for the insulted person to sue him? I hope your Eminence could answer me quickly. May Allah reward you!**

**A:** accusing a Muslim by another Muslim brother is not permissible and it is one of the major sins which necessitate repentance and forgiveness from the insulted person. It is his right, if he does not forgive him, to demand his right by legal means.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
| --- | --- | --- |
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 18911**

**Q 5: Is it permissible for a woman to accuse her husband of adultery when she sees any signs of it and what if she can not prove it, should she be whipped or not?**

**A:** the Had (prescribed penalty) of Qadhf (falsely accusing a chaste person of involvement in prohibited sexual relations) is for males and females because of the general meaning of the Ayah. Nothing can drop it for the wife or husband except forgiveness or Li`an (disprove a charge of adultery made by the husband against his wife). May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

## Khamr and other intoxicants

**The ninth question of Fatwa no. 3056**

**Q 9: Why and when were Khamr (intoxicant) and pork prohibited?**

**A9:** First: It should be made clear that a Muslim has but to submit and surrender to the commands and prohibitions of Allah (Glorified be He). It does not matter whether one can understand the wisdom behind these commands or prohibitions. One must firmly believe that Allah (Glorified and Exalted be He) only commands His servants to do what is in their best interest, and prohibits them from doing what may bring harm to them. When one understands the wisdom behind Allah's commands and prohibitions, one's faith is further strengthened. However, when one fails to understand this wisdom, one has but to surrender to Allah and increase one's trust in Him.

Second: Allah prohibited consumption of Khamr (intoxicants) because of the deadly harms it inflicts upon minds. It was declared prohibited in the sixth year of Hijrah (Prophet's migration to Madinah). According to another view, it was declared prohibited in the fourth year of Hijrah. And Allah knows best. The conclusive prohibition of Khamr has been stated in the Ayah (Qur'anic verse) in which Allah (Glorified be He) states: ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination)﴿ The Ayahs continue until Allah states: ﴾So, will you not then abstain?﴿



The flesh of swine was declared prohibited before Hijrah (Prophet's migration to Madinah). The prohibition was included among the Makkan Ayahs of the Qur'an. The Permanent Committee has previously answered a similar question. The Fatwa read as follows:

Allah's knowledge encompasses all things and His mercy, wisdom and justice embrace all things. Allah (Glorified be He) knows best what benefits His servants. He shows them mercy, conducts all His affairs with wisdom, commands His servants to do what brings felicity to them in this life and next and makes lawful all good things which benefit them and makes unlawful to them all harmful things.

Allah declared the flesh of swine as prohibited and stated that its flesh is impure. Allah (Exalted be He) states: ﴾Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).﴿

Allah (Exalted be He) also states: ﴾and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ Factual evidence has proved that it feeds on dirt and impure things which it eats avariciously.

Medical experts state that worms form in the abdomen of eaters of the flesh of swine. It also weakens the human feeling of honor and destroys chastity. Other harmful effects include indigestion, and the inability to secrete digestive juices. If their findings are proved true, then the flesh of swine is considered an evil and impure thing. But if their findings are proved false, one of sound mind must still trust in Allah's statement in the Qur'an which judges swine as impure. One must also believe in the prohibition of eating its flesh and submit entirely to Allah's judgment. It is Allah (Glorified be He) Who created it and He alone knows best its inherent harms. ﴾Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 516**

**Q 1: a man gave his daughter in marriage to a man whom he did not know very well. afterwards, it came to his knowledge that his son-in-law drinks Khamr (intoxicant) in addition to being heedless of the legal rulings. Does the father have the right to divorce his daughter from this man?**

**Q 2: A man drinks Khamr although he regularly**



**performs the five daily prayers. Is he considered a Kafir (disbeliever/non-Muslim) or a Muslim?**

**A 1:** If the reality is as mentioned, that the man gave his daughter in marriage to someone whom he did not know well, then he found that he drinks khamr and is heedless of the legal rulings, this husband either does not observe the legal rulings out of negligence or out of not believing in their validity and as such, he is deemed a Kafir. In this case, the wife has the right to nullify the marriage contract because of his Kufr (disbelief) and apostasy, and this should be done by the official ruler. On the other hand, if this man drinks khamr and does not observe the legal rulings out of his heedlessness, despite his belief in their validity, then he is a Fasiq (someone flagrantly violating Islamic law), but this does not place him outside the pale of Islam. However, the wife has the right to request nullification of the marriage contract if she is married to a man who is considered a Fasiq, because it is a legally accepted shortcoming in him. The marriage contract in this case is nullified by the ruler.

A 2: Allah (Exalted be He) prohibits drinking Khamr and deems it unlawful both in His Book and through the statements of His Messenger (peace be upon him). Allah (Exalted be He) says: ﴾Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ The Prophet (peace be upon him) negated the completeness of the faith of the person who drinks it, as he (peace be upon him) said, ﴾"A fornicator is not



a believer while they are fornicating, and a thief is not a believer while they are stealing, and a Khamr drinker is not a believer while they are drinking."﴿ Accordingly, the person who drinks Khamr is still a believer but also a Fasiq because he is committing one of the major sins. It is up to Allah (Exalted be He), if He wills He will punish them, and if He wills, He will forgive them. Allah (Exalted be He) says: ﴾Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Member | Deputy Chairman |
| --- | --- | --- |
| `Abdullah ibn Sulayman Ibn Mani` | `Abdullah ibn `Abdul-Rahman ibn Ghudayyan | `Abdul-Razzaq `Afify |

**The fourth question of Fatwa no. 1542**

**Q 4: What is the ruling on a Muslim who drinks Khamr (intoxicant) and rejects the advice justifying this by saying that he is the only person who will be accounted by Allah for his sins. He thus does not allow anyone to discuss his affairs. Is it then permissible for Muslims to keep ties with such a person?**

**A:** It is Wajib (obligatory) on Muslims who are aware of the true teachings of Din (religion) to convey it to others as much as they can. They have to do their best to propagate Ma`ruf (that which is judged as good, beneficial, or fitting by Islamic law and Muslims of sound intellect) and the prevention of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect).

(Part No. 22; Page No. 82)

If a Muslim's advice is accepted, they have to praise Allah Alone for this. Otherwise, the matter of whoever commits Munkar or neglects duties of Islam has to be raised to the ruler or his authorized officer to punish the wrong doer so that they will give up their bad deeds and their evil will not spread. On the other hand, the claim of the Khamr drinker who is mentioned in the question that no one is to judge him except Allah is not correct if he drinks Khamr in public. Rather, whoever sees him doing so is commanded Islamically to prevent him from committing such a sin as much as he can and whoever neglects this duty is considered a sinner. This is because the crime of drinking Khamr does not only harm the person who commits it but it harms the whole society in this world and harms the drinker and whoever does not try to prevent his vice in the hereafter. Besides, Muslims who are aware of the condition of the drinker who is mentioned above have to break ties with him and only intermix with him for the time that allows them to advise him or when there is a necessity to do so. They have to do their best to inform the authorities of the matter to apply Had (ordained punishment for violating Allah's Law) on the concerned person to deter him and others from committing such a sin, to block the means to evil and corruption, and to purify the society from such an epidemic.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 83)

**The fourth question of Fatwa no. 17627**

**Q 4: When is drinking Khamr (intoxicant) considered permissible? Is someone who does this under coercion liable for punishment?**

**A:** Drinking Khamr is Haram (prohibited). It is one of the major sins. Allah (Exalted be He) says, (O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.) (Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?)

Besides, it is narrated by Abu Hurayrah (may Allah be pleased with him) in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Messenger of Allah (peace be upon him) said, (A committer of Zina (premarital sexual intercourse and/or adultery), when he commits Zina, does not commit it while he is a believer; and a stealer, when he steals, does not steal while he is a believer; and he does not drink Khamr, when he drinks it, while he is a believer.)

Moreover, on the authority of Ibn `Umar (may Allah be pleased with them both) who said that the Messenger of Allah (peace be upon him) said, (Khamr has been cursed in ten aspects: (the very Khamr) itself, the one who squeezes it (the grapes etc.), the one for whom it is squeezed, the one who buys it and the one for whom it is bought, the one who carries it, the one to whom it is carried, the one who consumes its price, the one who drinks it and the one who serves it.) (Related by Abu Dawud and Ibn Majah and the wording quoted above is that of Ibn Majah).

Drinking Khamr is impermissible under all circumstances. However, if someone is compelled to do so

(Part No. 22; Page No. 84)

because, for example, they are in a barren land where they can not find any food to the extent that they fear ruin; it will be permissible for them only under such necessity to drink the amount of Khamr that will keep them alive.

On the other hand, drinking Khamr for medical treatment is impermissible. Medical treatment does not fall under the necessity mentioned above for it is not Wajib (obligatory) as saving the soul. Besides, the Prophet (peace be upon him) said, (Allah did not make your cure in what He prohibited for you.) (Related by Abu Ya`la and Ibn Hibban who graded it as a Sahih (authentic) Hadith and narrated by Um Salamah (may Allah be pleased with her)). The prohibition of drinking Khamr is thus ascertained while the effectiveness of using it as a medical treatment is doubted or, according to the most proper view, Khamr is not a treatment at all as the general meaning of the Hadith shows.

Regarding whoever has been compelled to drink Khamr, they are not sinful provided that they have been subjected to real force. Proof for the foregoing is the Ayah (Qur'anic verse) in which Allah (Exalted be He) says, (Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith)

If a Muslim who says a word of Kufr (disbelief) while being forced to do so is excused, whoever drinks Khamr while being compelled to do so will then be excused with greater reason. Besides, it is narrated that the Prophet (peace be upon him) said, ﴾Allah has pardoned for me my people for [their] mistakes and [their] forgetfulness and for what they have done under duress.﴿ (Related by Ibn Majah and Al-Bayhaqy and narrated by Ibn `Abbas (may Allah be pleased with them both)).



May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 5612**

**Q 2: In my country many Muslims pray with us in Masjids (mosques) and do not miss the congregation but they go to bars and drink Khamr (intoxicant) immediately after they finish the Salah (Prayer). They then come back to the Masjid (mosque) to wait for the next Salah. During the congregation, worshipers who perform their Salah next to the ones mentioned above are disturbed by the smell of Khamr. We advised them repeatedly and told them that drinking Khamr is Haram (prohibited) in Islam but they insist on it.**

**Is it permissible for us to expel them from the Masjid or what do we have to do with them? Is their `Ibadah (worship) accepted or not? Finally, what is the ruling on whoever breaks his Sawm (Fast) on time by drinking Khamr?**

**A:** Firstly: As you know, drinking Khamr is Haram (prohibited) and is even considered one of the major sins. Nevertheless, Salah which is performed by the people mentioned in the question is not rendered Batil (null and void) because of the Khamr they drink. It is Wajib (obligatory) on you to continue advising them for Allah (Exalted be He) may help them to get rid of such a sin. Either way, you should not prevent them from visiting Masjids.

Secondly: drinking Khamr is a major sin as mentioned above and the gravity of such a sin worsens when it is committed in Holy places or at honorable times such as Ramadan. Nevertheless, drinking Khamr does not render Sawm Batil unless it is committed during the day i.e. between dawn and sunset.

(Part No. 22; Page No. 86)

Again, you have to advise the concerned people in the best way for they may respond to your advice and Allah may help them make sincere Tawbah (repentance to Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The ninth question of Fatwa no. 18074**

**Q 9: Russians are accustomed to heavy drinking especially during the winter. packed like sardines inside public buses, we smell the bad odor of alcohol issuing from their mouths. What is the ruling on getting a little dizzy on account of smelling alcohol?**

**A:** It is better and safer for you to avoid riding public vehicles with them. However, if you have no other choice, you may ride with them and you are not considered intoxicated by smelling alcohol that issues from their mouths, even if it was annoying.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 87)

**The fifth question of Fatwa no. 443**

**Q 5: What is the ruling on someone who is about to die and nothing can cure them except Khamr (intoxicant) especially that they live in a very cold area?**

**A:** Receiving medical treatment is Mashru` (Islamically acceptable) provided that it is done by means that Allah (Glorified and Exalted be He) and His Messenger (peace be upon him) permit. Only permissible objects can be sources of cure. On the contrary, Haram (prohibited) objects can not be means to recovery. Amongst the proofs for the Tahrim (prohibition) of seeking treatment in Haram medicines generally and in Khamr particularly is the Hadith Mu`allaq (a Hadith missing link in the chain of narration, reported directly from the Prophet) which is related by Al-Bukhari in his Sahih (authentic) Book of Hadith on the authority of Ibn Mas`ud (may Allah be pleased with him): "Allah did not make your cure in whatever He prohibited for you." However, Al-Tabarany found the missing link in the chain of narration of the foregoing Hadith Mu`allaq and mentioned that all its narrators are narrators of Sahih Hadith. The foregoing Hadith is also related by Ahmad, Ibn Hibban in his Sahih Book of Hadith, Al-Bazzar, Abu Ya`la, and Al-Tabarany on the authority of Um Salamah while the narrators of Abu Ya`la are Thiqat (trustworthy). Another proof for this is related by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) from the Hadith of Abu Al-Darda' who said that the Messenger of Allah (peace be upon him) said, ﴾Allah has sent down both the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful.﴿ Moreover, it is related in Sahih Muslim on the authority of Tariq ibn Suwayd Al-Ju`fy that he asked the Prophet (peace be upon him) about Khamr so the Prophet forbade him to make it and detested this. Tariq told the Prophet (peace be upon him) that he would make Khamr for medical treatment. The Prophet (peace be upon him) then said, ﴾It is not a medicine, but an ailment.﴿

(Part No. 22; Page No. 88)

It is worth mentioning that things which are prescribed by Allah comprise interests either pure or preponderant and vice versa. Allah (Glorified and Exalted be He) is All-Wise and All-Knowing. Thinking that a disease can not be cured except by drinking Khamr is a delusion. There are many religious and natural medicines and Allah Alone (Glorified and Exalted be He) is the One Who grants recovery when a medicine is used. Thus using the Mashru` medicines is sometimes accompanied by relying on the medicines themselves and at other times is accompanied by relying on Allah (Glorified and Exalted be He). According to Shari`ah (Islamic law), people have to believe that medicines may or may not be beneficial (up to Allah's Will). Yet, relying entirely on medicines (without linking their effect to Allah's Will) is Shirk (associating others with Allah in His Divinity or worship).

(Part No. 22; Page No. 89)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Member | Deputy Chairman |
| --- | --- | --- |
| `Abdullah ibn Sulayman Ibn Mani` | `Abdullah ibn `Abdul-Rahman ibn Ghudayyan | `Abdul-Razzaq `Afify |

**The third question of Fatwa no. 3901**

**Q 3: Some Muslims are advised by their doctors to drink Khamr (intoxicant); is this permissible?**

**A:** Khamr is Haram (prohibited) according to Qur'an, Sunnah (whatever is reported from the Prophet), and Ijma` (consensus of scholars). It is impermissible to seek treatment by drinking Khamr for there are authentic proofs to the effect that Allah does not make the recovery of Muslims in things that He (Exalted be He) makes Haram for them. Moreover, when someone asked the Prophet (peace be upon him) about khamr which was made to be used as a medicine; he (peace be upon him) said, ﴿It is not a medicine, but an ailment.﴾ (Related by Muslim in his Sahih (authentic) Book of Hadith).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 3115

Q: A- khamr (intoxicant) is considered Najis (ritually impure). Muslim scholars differ whether it is

(Part No. 22; Page No. 90)

similar to urine in a definite, sensory way or Najis in the abstract sense. Therefore, one must be careful to wash anything contaminated with Khamr to be on the safe side. Based upon the Hadith, which states that every intoxicant is khamr, and every khamr is Haram (prohibited), we can conclude that alcohol is Najis as an intoxicant. Allah describes the Khamr in the Hereafter when He says: ﴿Neither will they have Ghoul (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.﴾ I get from this Ayah (Qur'anic verse) that Ghoul (i.e., alcohol) is an intoxicant. So, if the alcohol is removed from Khamr, the alcohol-free leftover is not an intoxicant. Is Khamar in such case not considered Najis by applying Qiyas (analogy) with sewage treatment? This treatment is permissible according to a previously issued Fatwa (legal opinion issued by a qualified Muslim scholar).

B- Since alcohol is Najis and intoxicating, is it safer not to use it in paints applied on walls, windows, doors or anything inside the Masjid (mosque)? It is noteworthy that the thinner that dissolves the paint has a percentage of alcohol. Is it safer to ask experts about the alcohol-free thinner and paints to use them in Masjids?

C- Now and then, many conferences whose purpose is

(Part No. 22; Page No. 91)

to offer a substitute for alcohol used in medicines are held. However, a substitute has not been discovered yet. Is it permissible to use medicines containing up to 14% of alcohol or is it Makruh (reprehensible)?

D- Some injections exported from non-Muslim countries have by-products that are made from the livers of animals that could be pigs. Even if they are not pigs, these animals may not be slaughtered according to Shari`ah (Islamic law). Is it permissible to use these injections?

Please answer me, may Allah help and reward you!

A: Firstly, the Khamr is not similar to the Najis sewage in terms of the permissibility of keeping and making use of it as is, or after removing Najasah (ritual impurity). Rather, Khamr must be discarded because of its intoxicating power not due to its Najasah. The Prophet (peace be upon him) ordered Khamr to be poured out when the Ayahs prohibiting it were revealed. Keeping and making use of Khamr as is, or after its intoxicating power ceases by becoming vinegar or after some of its parts have undergone the state of transformation are all Haram. It is, also, not permissible to mix it with something which may be beneficial. The Prophet (peace be upon him) forbade acetifying the Khamr to block the means leading to sins, processing and re-using it. In contrast, sewage can be used as is

in irrigating plants and the like. It is permissible to remove the Najasah contained in the sewage to make use of its ingredients in various aspects including fertilizing and irrigating the land, drinking, and so on. Furthermore, Khamr is not similar to urine in the abstract sense. The khamr is more harmful for fear of keeping and consuming it, whereas there is no fear of keeping urine, which may be used as a fertilizer.

Secondly, as mentioned above, it is not permissible to keep, acetify or mix Khamr with something for useful purposes. If someone mixes it with paints or other things that have useful purposes, and it affects the color, taste or smell of these things, it is not permissible to use them in painting Masjids etc., rather, they must be thrown away. On the other hand, if the intoxicant has no effect on paints, using them is permissible and avoiding them is safer.

Thirdly, it is not permissible to mix medicines with intoxicants. If the medicine is mixed with alcohol, and the percentage of alcohol is very low and does not affect the color, taste or smell, then it is permissible to have it. Otherwise, it is impermissible to take medicines mixed with it.

Fourthly, Taharah (ritual purification) as well as permissibility are the basic ruling of all things.



Nothing is to be deemed Najis and forbidden unless there is evidence for it. If there is doubt that the ingredients of injections are derived from the liver of a pig or the liver of an animal which is not slaughtered according to Shari`ah, this doubt has no affect and the injections are deemed Tahir (ritually pure) and permissible. Thus, there is nothing wrong with using these injections in treatment unless there is evidence that they are Najis or forbidden.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 8126**

**q 2: What is the authenticity of the following Hadith:** (The Messenger of Allah (peace be upon him) cursed ten with regard to Khamr (intoxicant): the one who squeezes it (the grapes etc), the one for whom it is squeezed, the one who drinks it, the one who carries it, the one to whom it is carried, the one who serves it, the one who sells it, the one who consumes its price, the one who buys it and the one for whom it is bought.) **?**

**A:** The Hadith is Sahih (authentic) and its text is as follows: (Allah has cursed wine, its drinker, its server, its seller, its buyer, its presser, the one for whom it is pressed, the one who conveys it, and the one to whom it is conveyed.)

**(Part No. 22; Page No. 94)**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The eighth question of Fatwa no. 4765**

**Q 8: Is it permissible for a Muslim to buy Khamr (intoxicant), since some people have Muslim and non-Muslim friends who drink Khamr (intoxicant). He may go with them to cafes, so is it permissible for him to pay for all the drinks, including Khamr (intoxicant), though he himself never drinks it?**

**A:** It is Haram (prohibited) for a Muslim to serve his friends - Muslim or non-Muslim - Khamr, whether in a cafe or at home or elsewhere. It is impermissible for him to pay for it, even if he did not drink it, for Allah (Exalted be He) cursed Khamr, its drinker, its server, its seller, its buyer and the one who consumes its price. He should keep away from bad companions, to protect himself from indulging in sins.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 3424**

**Q 3: There is a Muslim who observes Salah (Prayer), Sawm (Fast), Zakah (obligatory charity) and does all acts of worship; however, he works as a truck driver for a company that sells Khamr (intoxicant) over many years. He has no other job; is this job Haram (prohibited) or not?**

**A:** The basic principle is that the person should look for Mubah (permissible) job, for lawfulness and unlawfulness of earning depends upon the lawfulness and unlawfulness of the job. If the job is bad, then it will yields ill-gotten money. Allah has urged upon eating what is lawful. He (Exalted be He) says, ﴾O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with﴿ The Prophet (peace be upon him) said, ﴾Allah is Pure and, therefore, accepts only that which is pure.﴿ The person should seek a means of lawful earning as much as possible, thereupon, your job as the driver of a car that carries Khamr is impermissible. You should quit it and look for another Mubah (permissible) job.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 96)

**The fourth question of Fatwa no. 4836**

**Q 4: What is the ruling on an aircrew member who is obligated to serve Khamr (intoxicant) on board, and what should he do?**

**A:** Drinking, selling, manufacturing and serving Khamr is Haram (prohibited) for the server helps the drinker in sin and transgression. Allah (Exalted be He) says, ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ Therefore, it is not permissible to stay in this job, as means of lawful earnings are numerous. Allah (Glorified and Exalted be He) says, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The twenty-second question of Fatwa no. 5512**

**Q 22: Is it permissible for a Muslim to transport Khamr (intoxicant) by car,**

(Part No. 22; Page No. 97)

**even if this is for non-Muslims?**

**A:** This is not permissible whether for Muslims or non-Muslims, on account of the generality of the Prophet's (peace be upon him) prohibition of this and cursing whoever does this.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**First question of Fatwa no. 16742**

**Q 1: Some teachers ask their students to bring them some prohibited drinks. Is it Haram (prohibited) or not to carry such drinks to a Kafir (non-Muslim) teacher?**

**A:** It is not permissible for a Muslim to present Khamr (intoxicant) to whoever drinks it. The Prophet (peace be upon him) cursed both, those who carry it and those to whom it is carried. This is a form of cooperating in sin and transgression, which Allah (Exalted be He) forbids when He says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 18116**

**Q 1: A cab driver in Britain says that sometimes a Kafir (non-Muslim) asks him to transport him with his luggage which includes wine to some place. Is it permissible for the cab driver to transport this Kafir person and his luggage which includes wine?**

**A:** It is not permissible for a Muslim cab driver to transport a person who has wine. The Prophet (peace be upon him) cursed the person who carries wine and the person to whom it is carried. In addition, this involves cooperation in sin and transgression.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 14034**

**Q: Two Muslim truck owners came to me. One of them asked about the permissibility of transporting barley to the Khamr (intoxicant) manufacturers, while while being sure they use it in this purpose. He also asked about the ruling on this.**

**The second one said that he transports empty bottles from stores to the factories to be filled with Khamr.**



**He is asking about the ruling on this.**

**I refrained from answering them, and told them that we already have many scholars like Shaykh `Abdul-`Aziz, in addition to a special department for legal Fatwa (legal opinions issued by qualified Muslim scholars) to which we can submit our questions. Now, I hope Your Eminence will provide me with a written reply so I will be able to convince them.**

**I ask of Allah to grant you guidance and success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!**

**A:** The owner of the first truck must stop transporting barley to Khamr manufacturers, as it is not permissible for the owner of the second truck to carry empty bottles to the factories to be filled with Khamr. All this is considered a form of cooperation in sin and transgression, and Allah (Exalted be He) says: (but do not help one another in sin and transgression.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 100)

**Fatwa no. 4426**

**Q: We are some religiously committed youth who live in Holland, all praise be to Allah. However, the jobs that are available to us here entail serving Khamr (intoxicant), pork and other types of meat in restaurants. Is it permissible for us to earn our living by washing the dishes in which pork is prepared and served? Please enlighten us, and may Allah grant you and us success! May Allah reward you!**

**A:** It is not permissible for you to work neither in shops that sell or serve Khamr to customers nor in restaurants that serve or sell pork, even if these restaurants sell or serve other types of meat and food. It is unlawful for you to earn your living by selling, serving, or even washing the dishes where pork is served. This involves cooperation in sin and transgression. Allah forbids all this when He says: ﴿but do not help one another in sin and transgression.﴾ There is nothing forcing you to do these unlawful jobs because there are so many Muslim countries where many lawful jobs are available. So, you should move to any Muslim community in any country where you can find a lawful job. Allah (Exalted be He) says: ﴿And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴾ ﴿And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.﴾

(Part No. 22; Page No. 101)

He (Glorified be He) also says: ﴿and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 18427

Q: We work in a private joint-stock company, whose joint owners are as follows:

1. The Jordanian part has twenty percent.

2. The Saudi part has forty percent.

3. The American part has forty percent.

The company's capital and assets are estimated at more than thirty million dollars; and its production has started in July, 1995. More than 150 employees from Jordan work in the company that sent twenty of its engineers to America to receive training in the field.

(Part No. 22; Page No. 102)

The factory manufactures empty soda cans from aluminum. The brand of the product is printed on the cans in the electrical oven to be filled with the beverage by the client.

We produce about 400 million cans a year; 150 million of which are sold in Jordan for Pepsi Cola and Coca Cola companies and the rest are exported to neighboring Arab countries and countries in Eastern and Western Europe according to the orders coming to the company's headquarters in America.

We have received an order to manufacture thirty million empty vodka cans that would be sent to Russia to be filled there. In Russia, they would put the lids manufactured by other companies, close the cans, and sell them in their markets.

Does working in this industry involve a Haram (prohibited) or doubtful matter? Please note that ten percent of the cans produced are made for companies that sell Khamr (intoxicant) and other alcoholic beverages and the rest are made for companies that sell soda water, mainly like Pepsi Cola and Coca Cola. The factory automatically transfers the aluminum sheets into empty cans on which the brand of the product is printed

(Part No. 22; Page No. 103)

according to the order of the client.

A small number of employees have stopped working. This affects the work negatively and deprives the shareholders of production and revenue. It also puts us in a critical situation with our Saudi and American partners who own the majority of the shares of this industry. We receive orders from the companies producing intoxicants seasonally, and sometimes we receive no orders of this kind. We hope that they establish factories for these cans in their countries, so that we no longer receive orders of this kind. Please advise. May Allah reward you with the best reward!

A: It is not permissible for a Muslim to manufacture cans that will be filled with intoxicants prepared by another company, since this falls under helping one another in sin and transgression; and Allah (Exalted be He) has prohibited this, saying:

﴿Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one

another in sin and transgression.) On the authority of Ibn `Umar (may Allah be pleased with them both) who narrated that Allah's Messenger (peace be upon him) said: ("Allah has cursed Khamr (intoxicant), the person who drinks it, the person who pours it, the person who sells it, the person who buys it, the person who squeezes it (the grapes, etc.), the person for whom it is squeezed, the person who carries it, and the person to whom it is carried.") (Related by Abu Dawud and Ibn Majah, whose narration added: ("...and the person who considers its price lawful.") This is a warning for Muslims to avoid being involved in Khamr in any way.

**(Part No. 22; Page No. 104)**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 17042**

**Q 1: I was in Britain washing my clothes in a public laundry when two young Englishmen asked me where they could purchase Khamr (intoxicant). Subsequently, I directed them to the place. What is the ruling on what I did? May Allah forgive me! Is this considered cooperation in sin? What is the Kaffarah (expiation) for this?**

**I should mention that I have repented and regretted it. May Allah accept from me!**

**A:** You should seek Allah's Forgiveness for what you have done in guiding the young men to the liquor store. This is a form of cooperation in sin and transgression, and you should not repeat such an act. Accordingly, making Tawbah (repentance to Allah) is sufficient in this case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 17386**

**Q: If people give Khamr (intoxicant) and Riba (usury) names other than their real names;**

**(Part No. 22; Page No. 105)**

**does this have any affect on their prohibition?**

**A:** Khamr is prohibited, as Allah (Exalted be He) says: (O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.) Also the Sunnah (whatever is reported from the Prophet) explains that the word "Khamr" applies to all that makes a person lose their mind. Any substance that intoxicates and befogs the mind is considered Khamr and is unlawful, even if it is given another name. The Prophet (peace be upon him) said, ("Every intoxicant is Khamr and all intoxicants are unlawful.") Also, he (peace be upon him) said, ("If a large amount of anything causes intoxication, a small amount of it is prohibited.") It was related by Imam Abu Dawud on the authority of Abu Malik Al-Ash`ary (may Allah be pleased with him) that the Prophet (peace be upon him) said, ("Indeed, some people of my Ummah (nation) will drink Khamr, calling it by another name.") This Hadith is classified as Sahih (authentic) by Ibn Hibban.

**(Part No. 22; Page No. 106)**

The same applies to Riba, as it is unlawful even if it is given other names, such as calling it an interest, a commission or the like. It is unlawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 8684**

**Q 1: What is the ruling on using alcohol or intoxicants generally, such as in painting the furniture, treatment of diseases, as fuel, for cleaning, scenting, sanitizing and things such as vinegar?**

**A:** If large quantities of any drink causes drunkenness, it is considered Khamr (intoxicant), whether it is much or little, and whether it is called alcohol or anything else. It is Haram (prohibited) to keep it to be used in cleaning, sanitizing, scenting, as a fuel or vinegar, or any other usage. As for any drink that does not cause drunkenness if drunk in large quantities, it is not considered Khamr, and thus it can be used in scenting, treatment of diseases, sanitizing and so on.

(Part No. 22; Page No. 107)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The third question of Fatwa no. 6554**

**Q 3: It was authentically reported from the Prophet (peace be upon him) that when the Sahabah (Companions of the Prophet, may Allah be pleased with them) asked him about using the carrion fats in painting ships, he told them that it is Haram (prohibited). Accordingly, can we say that the food cooked using alcohol is Haram? Does the same apply to perfumes in which alcohol is used. What is your opinion concerning this?**

**A:** It is impermissible to use a substance which intoxicates if taken in large quantities for cooking food or for any other purpose, according to the Hadith mentioned in the question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The sixth question of Fatwa no. 7322**

**Q 6: Fermentation of alcohol produces vinegar, for sugar is first converted into alcohol and then the alcohol is turned into vinegar. Is there any impediment to using vinegar?**

**(Part No. 22; Page No. 108)**

**A:** If the reality is as you mentioned, it is not permissible to use vinegar. On the authority of Anas (may Allah be pleased with him) who narrated: ("The Prophet (peace be upon him) was asked about (the use of) Khamr (intoxicant) from which vinegar is prepared. He said: 'No (it is prohibited).'") (Related by Ahmad, Muslim, Abu Dawud, and Al-Tirmidhy who ranked it as Sahih (authentic)) On the authority of Anas who narrated that Abu Talhah once asked the Prophet (peace be upon him) about some orphans who had inherited Khamr. ("The Prophet (peace be upon him) said, 'Spill it.' He said: 'Should not we transform it into vinegar?' The Prophet (peace be upon him) said, 'No.'") (Related by Ahmad and Abu Dawud) The fact that the Prophet (peace be upon him) has forbidden the acetification of Khamr proves that it is not permissible and does not deem Khamr as Tahir (pure) or lawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 109)

**The second question of Fatwa no. 18457**

**Q 2: Vinegar is sold in markets and many Muslims use it in their homes. When contacting the vinegar companies, it has appeared that it is produced mainly from alcohol after adding other substances to it. This means that alcohol is turned into another substance, which is vinegar. Some people consider using vinegar to be lawful since it is no longer alcohol. What is the ruling of Shari`ah (Islamic law) on this?**

**A:** If khamr (intoxicant) is turned into vinegar, it remains Haram (prohibited) and turning it to another substance does not change its ruling. It was related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Anas (may Allah be pleased with him) that he said: ("The Prophet (peace be upon him) was asked about (the use of) Khamr from which vinegar is prepared. He said: 'No (it is prohibited).'") However, if Khamr is naturally acetified without human interference, it will be Tahir (pure) and permissible to use. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Bakr Abu Zayd | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 4659**

All praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed

**(Part No. 22; Page No. 110)**

the question submitted by General `Abdul-Muhsin ibn `Abdullah Al Al-Shaykh to His Eminence, the president, which has been referred with the number 672 on 9/4/1402 A.H. It states:

**We present to Your Eminence the letter we have received from the head of religious affairs in the Northern Region under no. 2/6/27/140 on 17/3/1402 A.H. The letter includes a question from one of the Muslims working in the armed forces in the Northern Region. He asks about selling a medication that contains ten percent of alcohol and wants to know a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. Please answer us and issue the suitable Fatwa to be a guideline in the future. May Allah grant us all success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

**The Committee has given the following answer:**

It is not permissible to mix any medication with alcohol. If any medication is mixed with alcohol and consuming a large amount of it causes intoxication, it will be Haram (prohibited) to prescribe it or use it. This is so whether it is in small or large amounts. However, if consuming large amounts of it does not intoxicate, it will be permissible to prescribe it and use it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second and third questions of Fatwa no. 3193**

**Q 2: Is it permissible to drink beer, apple juice or grapes juice that smells like wine?**

**A:** It is impermissible to drink beer, apple juice or grapes juice, each of which smells like that of wine, if they cause drunkenness, whether taken in small or large quantities.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!
Permanent Committee for Scholarly Research and Ifta'

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**Q 3: what is the ruling on manufactured cheese which is said to contain lard?**

**A:** We do not have evidence which proves that this cheese contains lard in effect. The basic ruling regarding things is that they are lawful. However, it is not permissible for a person who is certain that this cheese contains lard to use it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second and third questions of Fatwa no. 7168**

**Q 2: What is the ruling on drinking beer labeled "alcohol free"**

(Part No. 22; Page No. 112)

**imported from a European country?**

**A:** If drinking a large amount of this drink causes intoxication, then drinking a small amount of it is Haram (prohibited), as is selling or keeping it. Similarly, if drinking large amounts of the drink does not cause intoxication, then using it as a drink or for any other purpose, as well as selling and buying it is permissible.

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 3: What is the ruling on using vinegar?**

**A:** It is permissible to use it, for it is authentically reported that the Prophet (peace be upon him) said, ("The best of relish is vinegar.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 8776**

**Q 2: there is a drink available in the market now called "Musi", which consists of barley water. I know that it is sold in Saudi Arabia. What is the ruling on consuming this drink?**

**A:** If drinking a lot of it causes drunkenness, it is considered Khamr (intoxicant), whether a lot or a little; and it should be spilled. If drinking a lot of it does not cause drunkenness, it will be permissible to drink it or use it otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 8802

**Q: A type of soup known as quicker Soup is sold in the markets. Made from wheat and barely, it is served as a favorite soup dish during Ramadan. I put five or six spoonfuls of the package in a water container and leave it to soak for six or seven hours. Then I start heating it for fifteen minutes until it boils. I wait until it cools down before starting to sip it. I prepare it this way, as I suffer from a stomach disease and weakness.**

(Part No. 22; Page No. 114)

**Though it is a useful and nutritious drink, I ask Your Eminence whether preparing it this way makes it similar in ruling to alcoholic drinks, which are forbidden. Please enlighten me, and may Allah have mercy on you!**

**A:** There is no harm if you drink this Quicker Soup - made from barely or wheat - after soaking it for six or seven hours. However, it is not permissible to drink it after boiling has caused it to ferment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 13622

Q: We have submitted a request to the Ministry of Industry and Electricity to build a factory for bottling barley drink in the Pepsi Cola factories in our branch in Al-Khubar. We have noticed that the Kingdom of Saudi Arabia imported barley drinks from Europe and America for around 150 million Saudi riyals in 1405 A.H.; and this places a huge burden on the national economy. We think that building this factory inside the Kingdom of Saudi Arabia will save huge sums of money that are being spent annually on importing this drink from Europe and America.

Also, establishing this project in the Kingdom will provide

(Part No. 22; Page No. 115)

a lot of jobs for the citizens who will work in this factory. The raw materials which are used in this industry will be manufactured in the Kingdom. The Ministry of Industry and Electricity has transferred our request to the Saudi Arabian Standards Organization (SASO) to make sure that these products comply with the Saudi Standards and that they do not contain alcohol or fermented drinks. After that we have discussed the process of manufacturing barley drink with the organization and we have explained to them how we make the drink without fermentation and why it does not contain alcohol. Kindly, find enclosed the letters of the Ministry of Industry and the SASO.

It is important to note that the methods of manufacturing this drink in our factories are different from those that are followed in foreign countries where they leave the drink to ferment and then extract alcohol from it. Whereas according to our method the drink is bottled without being fermented or having any alcohol added to it from the beginning to the end. We mix an alcoholic-free barley powder with soft water and carbon dioxide in the same way that other powders and beverages and other types of juice are prepared. It should be noted that the way of bottling mentioned above takes place under the direct supervision of

(Part No. 22; Page No. 116)

the Ministries of Health and Trade.

According to the proposal of the SASO to take the formal approval of your most revered Committee as suggested in its letter no. (19873) dated 18/4/1408 A.H., we submit this request. Kindly find enclosed a copy of the letter. We hope you will approve this project, which will have great benefits for the national economy as it will save huge amounts of money and will have health benefits as it makes sure this drink is free from alcohol. We are ready to visit you and discuss any further inquiries about the project if you are interested.

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) May Allah grant us success!

**A:** If the mentioned drink is alcohol-free when manufactured, exported, and marketed, there is no harm in it provided that it is manufactured under the supervision of the Ministry of Trade and the

SASO.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 13649**

**Q: Kindly enlighten us regarding the permissibility of importing and selling barley juice. Bear in mind that it is sold in the markets of Makkah and Madinah and is labeled non-alcoholic beer.**

**A:** If the drink in question is not known to cause intoxication, there is no harm in importing and selling it like any other non-alcoholic drink. This is based on the Hadith in which the Prophet (peace be upon him) said, ("If a large amount of anything causes intoxication, a small amount of it is prohibited.")

May Allah grant us success! May peace and blessings be upon our Prophet, family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
| --- | --- | --- |
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 3448**

**Q: Is it permissible to use perfumes, deodorants, toothpastes, ice cream and shampoos that contain alcohol? What about soap that contains lard? Is Khamr (intoxicant) impure in the same sense as urine? What about meats or cheeses that are mixed with the fat or blood of pigs, even if it is in slight proportion? I need your advice because I have been assigned to study in America.**

**(Part No. 22; Page No. 118)**

**One of the American Muslim students warned me against these things.**

**A:** The basic ruling is that things are lawful and pure. It is not permissible for a person to say that something is unlawful or impure unless there is legal evidence. Once you are certain that the meat or cheese is mixed with the fat or blood of pigs, it is not permissible for you to eat them. The Qur'an, the Sunnah (whatever is reported from the Prophet) and the Ijma` (consensus of scholars) prohibit pork. Likewise, Muslim scholar's unanimously agree that lard has the same ruling as pork. However, if you do not know that it contains lard, it is permissible for you to eat from it, according to the basic ruling, which states that things are lawful unless there is evidence to the contrary.

Perfumes and substances that are mixed with alcohol to the extent that they become intoxicating are considered as impure substances just like intoxicants. The majority of scholars regard them as impure.

Consequently, they must be avoided if they are mixed with alcohol to the extent that they are intoxicating.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 3900**

**Q 2: What is the ruling on using cologne and alcohol for medical purposes, like cleaning and disinfecting wounds? What is the ruling on beer? Also, what is your opinion on drinking beer labeled as alcohol-free?**

**A:** There is no harm in using cologne and alcohol for medical purposes, such as cleaning and disinfecting wounds. As for beer, if it even includes a small percentage of alcohol, which causes intoxication in large amounts, it is not permissible to drink. However, if it is alcohol-free, then the basic ruling is permissibility. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 11290**

**Q 1: Some people put the peels of coffee beans in a kettle together with half a kilo of dried dates and pour water over them. Heated for half an hour, the drink is served as a hot drink similar to tea and coffee. This drink is especially served after a pregnant woman delivers a child.**

(Part No. 22; Page No. 120)

**Is this drink lawful?**

**A:** It is permissible to consume this type of drink provided that it not known to cause intoxication if consumed in large amounts. If it is known to cause intoxication, it will be prohibited to consume even small amounts of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 9343**

**Q 1: What is the ruling on smoking tobacco, drinking tea or coffee, and taking sleeping or alertness pills?**

**A:** Firstly, smoking tobacco is prohibited due to its harmful effects.

Secondly, drinking tea and coffee is permissible, for they are lawful drinks.

Thirdly, it is not permissible to take alertness or sleeping pills, due to the harm caused by taking them, in addition to their hazardous effects on the society.

**(Part No. 22; Page No. 121)**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 7652**

**Q 1: Does the drink prepared in Ramadan called "Kushaf" come under the ruling of forbidding the soaking of two things together? It should be taken into account that it takes a few minutes for the water to soften the dates and apricots put in it.**

**A:** There is nothing wrong with what you mentioned, and it has nothing to do with what is legally forbidden as long as it does not change in nature to such a level that would cause intoxication.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 3429**

**Q 3: Many of us have become confused about the issue of using vinegar especially here in Algeria where vinegar contains several degrees of alcohol. We do not know how it is being manufactured. Does it become prohibited, if the percent of alcohol is high?**

(Part No. 22; Page No. 122)

**If vinegar is not intended for drinking, but is used with food, such as lettuce, is it permissible to use?**

**A:** Firstly, If the vinegar is generated from khamr (intoxicant), which turns into vinegar by human interference, it becomes impermissible for use. The basic ruling depends on what is related by Muslim in Book of Al-Ashribah (drinks) in his Sahih (authentic book of Hadith), Al-Tirmidhi in Book of Al-Buyu` (sales) in his Al-Jami` (compiled book), and Abu-Dawud in Book of Al-Ashribah in his Sunan (Hadith compilations classified by jurisprudential themes) that Abu-Talhah (may Allah be pleased with him) asked the Prophet (peace be upon him) about some orphans who inherited Khamr, and he replied, ("'Spill it.' He (Abu-Talhah) then said, 'Should I turn it into vinegar?' The Prophet (peace be upon him) said, 'No.'")

Ibn Al-Qayyim (may Allah be merciful with him) said, "This (Hadith) includes a clear declaration that treating alcohol to become vinegar is not permissible. If it was permissible in any way, the orphan would be more entitled to its money, as this money is more deserving to be kept and grown. In addition, the Messenger of Allah (peace be upon him) prohibited wasting money, while spilling the khamr is an excessive waste of money. Accordingly, it becomes known that treating it (Khamr) does not purify or render its gains lawful by any means." This is the opinion of `Umar ibn Al-Khattab (may Allah be pleased with him), and that which was adopted by Al-Shafi`y and Ahmad ibn Hanbal.

Secondly, If Khamr turns into vinegar on its own, it becomes permissible to use. The basic ruling in this regard depends on what was related by Muslim in Book of Al-Ashribah in his Sahih, Chapter on

(Part No. 22; Page No. 123)

the Merits of Vinegar, Al-Tirmidhi in his Al-Jami` in Book of Al-At`imah (foods), Chapter on Vinegar, Al-Nasa'y in Book of Al-Iman (Faith) and Ibn Majah in Book of Al-At`imah, that the Prophet (peace be upon him) said, ("The best food is vinegar.") The general meaning of this Hadith is specified in the previous Hadith. Imam Malik (may Allah be merciful with him) said, "I do not recommend a Muslim who inherits Khamr to keep it until it turns into vinegar, but if it sours into vinegar by itself, I do not see any harm in using it."

Thirdly, If the vinegar is not generated from Khamr, there is no doubt in its lawfulness, for any acidified juice is to be called vinegar.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 4513**

**Q 3: The process of manufacturing vinegar in Egypt involves using Nabidh (a syrup prepared by soaking dates or raisins in water for sometime and drunk fresh without being allowed to ferment) or beer. They are placed in woodchips and some substances are added to them until Nabidh turns into vinegar producing the Egyptian vinegar. The process is explained in the science curriculum of the third preparatory grade. What is the ruling on using this vinegar?**

(Part No. 22; Page No. 124)

**A:** It is not permissible to put intoxicating substances in items, which are meant to be used as medicine, food or drink whether these intoxicants are Nabidh, beer, or anything else.

The Permanent Committee has issued a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the ruling on mixing medicine with alcohol and using it, which reads as follows:

It is not permissible to mix medications with intoxicating substances. However, if they are mixed with alcohol, it is permissible to use them if the amount of alcohol is slight and does not affect the medicine's color, taste or smell, or cause intoxication if taken. Otherwise, it is considered forbidden.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 5915**

**Q 2: What is the ruling on using vinegar as a condiment? If it is permissible, what are the conditions of using it?**

**A:** It is permissible to use vinegar as condiment. It is narrated in Sahih (authentic) Book of Hadith by Muslim on the authority of `Aisha (may Allah be pleased with her) that the Prophet (peace be upon him) said, ("The best food is



vinegar.") It is also related in Sahih Muslim on the authority of Jabir ibn `Abdullah (may Allah be pleased with them both) that ("The Prophet (peace be upon him) asked his family for food. They (the members of his household) said, 'We have nothing but vinegar.' He asked for it, began to eat, and then he said, 'Vinegar is the best condiment, vinegar is the best condiment.'")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The sixth question of Fatwa no. 7643**

**Q 6: What is vinegar made of? What is the legal ruling on it?**

**A:** vinegar is made from a lot of substances. It is permissible as long as it does not intoxicate, in which case it should be spilt and not kept.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 18644**

**Q 3: What is the ruling on using alcohol-mixed vinegar in food?**

**(Part No. 22; Page No. 126)**

**What is the ruling on medical treatment with alcohol?**

**A:** It is not permissible to use alcohol-mixed vinegar which causes intoxication upon having a big amount of it, because intoxicating alcohol is considered Khamr. Allah orders His servants to avoid drinking Khamr. Likewise, medical treatment which involves using intoxicating Khamr is not permissible, because the Prophet (peace be upon him) when asked about taking Khamr as medicine, he said, (It is no medicine, but an ailment.) He (peace be upon him) also said, (If a large amount of anything causes intoxication, a small amount of it is prohibited.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 11186**

**Q: I gave my father a camel that he has given later as a gift to one of my sons. As an old man, my father's food depends mainly on the camels' milk. Now, none of my camels produce milk except the camel that he has given to my son. My father refuses to drink its milk on the pretext that he has already given it as a gift. Is it permissible for him to drink milk from this camel? Please advise. May Allah safeguard you!**

**A:** If the reality is as you mentioned, it is permissible for your father to drink

(Part No. 22; Page No. 127)

the milk of the camel that he has given as a gift to one of his grandsons.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 12282

**Q: I own a cow that grazes on the pasture of a disbeliever's farm. Is it lawful to drink its milk or not? What about the Ayah (Qur'anic verse) in which Allah (may He be Exalted and Glorified) says:** (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you) **as the milk of the cow is the outcome of its grazing in this disbeliever's farm?**

**A:** The cow grazing in the mentioned pasture is not a valid reason for regarding its milk unlawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 20049**

**Q 1: do milk and other deliquescent liquids come under the same ruling of water if it contains**

(Part No. 22; Page No. 128)

**Najasah (impurity)?**

**A:** If Najasah (impurity) befalls milk and other deliquescent liquids, they come under the same ruling as that of water. In other words, they become impure if they change in color, taste and smell due to this kind of Najasah. The same applies if there were only small amounts of such liquids that have become impure, even if they did not change in nature, but it becomes Haram to drink or use them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second and third questions of Fatwa no. 6042**

**Q 2, 3: It has been conclusively proven that the Coca-Cola produced in Belgium is mixed with a small percentage of alcohol. It is known that the percentage of Coca-Cola is more than that of the alcohol. Is it Halal (lawful) or Haram (prohibited) to drink Coca-Cola?**

**To prepare the dough quickly, eight milligrams of alcohol is mixed with one kilo of dough, claiming that the alcohol evaporates from the dough when subjected to the heat of the kiln. Is it Halal or Haram to eat the bread prepared from this dough? Accordingly, is it permissible to mix alcohol with some**

(Part No. 22; Page No. 129)

**foods and drinks on the pretext that it evaporates when subjected to heat?**

**A:** It is not permissible to mix drinks or foods, in the form of dough or not, with intoxicating alcohol, whether in small or large amounts. If any food or drink is mixed with intoxicating alcohol, being an intoxicant if a large amount is taken of it, it will be Haram to eat or drink small and large amounts of such food or drink; but if a large amount of it does not cause intoxication, it will be Halal to eat or drink it, whether it is Coca-Cola, bread, or anything else.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 4513**

Q 4: **doubts have been raised about some food items, such as Dutch butter, Coca-Cola, and other imported food. Do these doubts make it preferable not to take these items?**

A: The basic ruling concerning food and drinks is that they are permissible to consume, unless there is evidence

**(Part No. 22; Page No. 130)**

to show that they are Haram (prohibited), such as mixing butter with fat from pigs, Maytah (carrion/unslaughtered dead animals), or birds and cattle slaughtered in a way contrary to the Shari'ah (Islamic law), such as by electric shock, strangulation, or the like.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 131)

## Etiquette of eating and drinking

**The first question of Fatwa no. 6008**

**Q 1: My neighbor gave my young daughter something to drink with her left hand. When I informed her that it is Satan who drinks with his left hand and supported my saying by the authentic Hadith of the Prophet (peace be upon him) and the Hadith of the girl and the Bedouin, she argued that the Hadith address the person who drinks, not the person who gives someone something to drink. Please answer me because my neighbor is not convinced.**

**A:** It was authentically reported on the authority of Ibn `Umar (may Allah be pleased with him) that (The Prophet (peace be upon him) has commanded Muslims to eat and drink with the right hand) giving reasons for that by the fact that Satan eats and drinks with his left hand. In another Hadith reported on the authority of Jabir (may Allah be pleased with him)

(Part No. 22; Page No. 132)

who said that the Prophet (peace be upon him) forbade eating with the left hand, saying: ("Do not eat with your left hand, for Satan eats with his left hand.") These Hadith indicate that it is forbidden to eat or drink with the left hand in order not to imitate our enemy, Satan.

In the Hadith of the girl and the Bedouin whom Satan brought to eat without mentioning the Name of Allah, the Prophet (peace be upon him) held their hands so that Satan would not have food through their eating. Allah's Messenger (peace be upon him) justified his action, saying: ("Satan considers that food lawful for himself on which the Name of Allah is not mentioned. He (Satan) brought this girl to make the food lawful through her but I caught her hand. Then, he brought the Bedouin to make food lawful through him but I caught his hand too. By Him in Whose Hand my soul is, now Satan's hand is in my grasp along with her hand.") The wording of another narration reads: (...along with their hands.) (Related by Muslim in his Sahih (authentic) Book of Hadith)

(Part No. 22; Page No. 133)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 8376

**Q: I have read many religious books in which I found some contradicting Hadith. For example, I have read that the Messenger of Allah (peace be upon him) forbade drinking while standing and in another Hadith, he (peace be upon him) drank while standing. I also have read that he forbade urinating while standing and in another Hadith, he (peace be upon him) urinated while standing. Similarly, I have read that he (peace be upon him) forbade listening to music and in another Hadith, he (peace be upon him) listened to music with Abu Bakr. What is the degree of authenticity of these Hadith? May Allah reward you good!**

**A:** The basic ruling is that a person should drink while sitting, and this is better. However, it is permissible to drink while standing. The Prophet (peace be upon him) did both to indicate that the matter is flexible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 134)

**The first question of Fatwa no. 13445**

**Q 1: What is the ruling on breathing and blowing into hot drinks?**

**A:** It is not permissible to either breathe or blow in a vessel when drinking, because it is reported in the two Sahih books on the authority of Abu Qatadah (may Allah be pleased with him) that (The Messenger of Allah (peace be upon him) forbade (us) to breathe into the vessel.) It is also related in Sunan Al-Tirmidhy on the authority of Abu Sa`id Al-Khudry (may Allah be pleased with him) that (The Prophet (peace be upon him) forbade blowing into drinks. A man asked, "What should I do if I find a mote in the vessel?" He (peace be upon him) said, "Spill it." The man said, "I am not quenched from one breath." The Messenger of Allah (peace be upon him) said to him, "Remove the cup from your mouth and then breathe.") Al-Tirmidhy said that this is

(Part No. 22; Page No. 135)

an authentic and Hasan (good) Hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 12879**

**Q: Your Eminence, it is reported from the Prophet (peace be upon him) that he said to a young boy when he was teaching him:** (O boy, mention the name of Allah, and eat with your right hand, and eat from what is near to you.) **Also there is a Hadith about what should be recited before Wudu' (ablution). Should we say "In the Name of Allah" or "In the Name of Allah, the Most Gracious, the Most Merciful"? We appreciate your advice!**

**A:** upon starting eating food, the Prophet (peace be upon him) used to say, ('Bismillah" i.e. In the Name of Allah) according to the Hadith that is authentically reported by `Amr ibn Salamah who said: I was under the care of Allah's Messenger (peace be upon him), and as my hand used to roam about in the dish, he [the Prophet] said to me, (O boy, mention the Name of Allah, and eat with your right hand, and eat from what is near to you.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The seventh question of Fatwa no. 8820**

**Q 7: I do not feel comfortable with tearing apart letters and papers containing some words and phrases, such as "In the Name of Allah, the Most Gracious, the Most Merciful", Ayahs (verses), Hadith and Allah's Names. When I find a lot of such papers, I sometimes burn them and at other times, I can not do so in the office, and as such, I only make a strikethrough on the written Ayahs and Allah's Names, then I tear them apart. Is there any blame on my part? Needless to mention that many daily newspapers contain Ayahs and Hadith, and they are placed on the table and after eating the leftover food is put in such papers and thrown into the dust bin. Is this permissible?**

**A:** If such papers contain Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") or some Ayahs of the Qur'an or Hadith, it is not permissible to eat on them or to throw them in a dust bin, rather they should be burnt or buried in a remote place away from walking paths. They may also be torn into pieces in a way that conceals the letters of Basmalah, Ayahs and Hadith, and there is nothing wrong with that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

## Narcotics

**The third question of Fatwa no. 5001**

**Q 3: What are the proofs that state the prohibition of narcotics?**

**A:** narcotics are considered unwholesome things, which Allah has forbidden for His believing servants. Allah only makes wholesome things lawful for people. Allah (Glorified be He) says in Surah Al-Ma'idah: ﴾They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].﴿ Describing the character of our Prophet Muhammad (peace be upon him) in Surah Al-A`raf, Allah says: ﴾he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ It is also related by Abu Dawud ﴾"on the authority of Um Salamah (may Allah be pleased with her) who narrated that the Prophet (peace be upon him) forbade every intoxicant and everything which produces languidness."﴿ It is well known that narcotics cause stupor and are very harmful. The Prophet (peace be upon him) said, ﴾"There should be neither harming nor reciprocating harm."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first and second questions of Fatwa no. 6878**

**Q 1, 2: Is hashish lawful or not? My father deals in hashish with another person in a store they jointly own. Is it lawful for me to eat and take from the money gained through this trade?**

**A:** It is Islamically prohibited to sell, buy or consume hashish whether by eating, smoking or chewing, as it intoxicates the mind and poses great health hazards. That is why intoxicants are prohibited. It is related in Sahih (authentic book of Hadith) of Imam Muslim and Abu Dawud on the authority of Ibn `Umar (may Allah be pleased with them both) that the Messenger of Allah (peace be upon him) said, ("Every intoxicant is Khamr (alcohol) and all intoxicants are unlawful.") In addition, it is related on the authority of Ibn `Abbas (may Allah be pleased with them both) that he narrated that the Prophet (peace be upon him) said, ("Every intoxicant is unlawful.") The money gained from trading in intoxicants is considered ill gotten.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 139)

**Fatwa no. 14748**

**Q: We live with our mother and we have a brother who is an addict and a drug dealer. How should we behave towards him? We are unable to kick him out because our mother loves him dearly and we fear that her health may deteriorate if we do so. What should we do?**

**A:** You should try your best to prevent your brother from taking drugs which cause great health hazards and are after all considered an enormity, the taking of which constitutes an act of disobedience to Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 140)

## Snuff

**Fatwa no. 8239**

**Q: We live in the district of Jizan, more specifically in the desert. We have some sort of inhalant, called "Shamah", which most of the people who sniff it have become addicted to, even some of those who lead the congregational Salah (Prayer) in the Masjids (mosques) and religious people who never accept wrong cannot give it up, no matter how hard they try. Some of those who did give it up have been afflicted with diseases, such oral and abdominal tumors, bleeding gums, rage, inability to work, and anxiety. Some succeeded in giving it up - all praise be to Allah - but others have failed, and many others have not even tried to quit.**

**Please advise us and may Allah grant you the best reward! What is the ruling on someone who tried to give it up, but failed? How serious is its effect on their religious life? Are their Sawm (Fasting), Salah (Prayer), and Hajj valid? Is there a Kaffarah (expiation) for those who are not able to give it up and if so, what is it?**

**A:** It is Haram (prohibited) to take Shamah (snuff/inhalants). It is obligatory on an addict to give them up. They should have determination and a firm will to give them up and they should engage themselves much in Dhikr (Remembrance of Allah) and seeking Allah's Forgiveness.

(Part No. 22; Page No. 141)

Their Salah, Sawm, and Hajj are valid if they meet all the required conditions for validity. Snuff has no effect on this.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 18416**

**Q 2: I am an inhalant addict and cannot stop it. Am I sinful for this? Is chewing Qat (Khat: leaves and buds that are habituating stimulants when chewed or used as a tea) Haram (prohibited)? Please advise. May Allah reward you with the best!**

**A:** Whatever drug that a person inhales or takes is Haram. There is a severe warning for that. These drugs include inhalants and so-called Qat, for it is proven to be an intoxicant.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 20837**

**Q: What is the ruling on taking Al-Shammah (snuff) in general and what is the ruling on the person who takes it during the daytime of Ramadan in particular? Does taking it during the daytime of Ramadan break one's Sawm (fast)?**

(Part No. 22; Page No. 142)

**It should be noted that some of the inhabitants of Tihamah Qahtan take Al-Shammah during the daytime of Ramadan and claim that it does not break Sawm.**

**A:** Al-Shammah is a bad substance; because it is composed of unlawful substances. Taking it while fasting is a sin that leads to nullifying one's Sawm like other nullifiers of Sawm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Chairman |
| --- | --- | --- |
| Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

Fatwa no. 3951

All praise be to Allah, Alone, and peace and blessings be upon His Messenger, family and Companions!

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted by the Manager of Islamic Awareness in the Armed Forces, Shaykh Muhammad ibn Nasir Al-Ja`wan, to His Eminence, the President, which was transferred to it under no. 1356 on 1/8/1401 A.H. and which reads:

We have received many inquiries about the cologne sold in stores for cheap prices, and used by people as an intoxicant because it contains a substance called methyl alcohol in various percentages

(Part No. 22; Page No. 143)

that could reach 88% at times. Moreover, all types of this cologne are authorized by the Ministry of Commerce and Industry, which is a very serious issue. It is used as Khamr (intoxicant) and it is so intoxicating to the extent that if anyone wants to drink it, they must add some other substance to reduce its strength. I am hereby sending some of the received documents along with a report of one of the physicians regarding this issue. We ask Allah to support you in arriving at a prompt solution to prevent these poisons from entering Muslim lands, as I hope that you will provide us with your opinion so we may circulate it at our work places. May Allah reward you! Peace be upon you!

The committee gave the following answer:

If the alcohol content in the cologne is such that drinking a large amount of it results in intoxication, it is not permissible to keep it, whether it exists in small or large amounts. Thus, it should be spilt because it is Khamr. It is confirmed that the Prophet (peace be upon him) ordered the Muslims to pour out the Khamr they had upon the revelation of this Ayah (Qur'anic verse): ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿

(Part No. 22; Page No. 144)

It is also confirmed that the Prophet (peace be upon him) said, ﴾"If a large amount of anything causes intoxication, a small amount of it is prohibited."﴿ Based on that, it is not permissible to drink it, apply it, or use it for cleaning. However, if the alcohol content does not reach a level that makes it intoxicating if drunk in a large amount, it is permissible to buy, keep, apply, and use as a cleaner. The basic ruling is permissibility of things unless proven otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The second question of Fatwa no. 3426**

**Q 2: What is the ruling on the perfumes which are imported from Europe, which contain much alcohol? Are they impure by themselves like wine and hence unlawful to be used?**

**A:** There is disagreement among religious scholars about the impurity of the perfumes that contain much alcohol that might intoxicate a person. This controversy results from the difference of scholar's views about the impurity of intoxicants. Scholars who regard intoxicants as impure see that perfumes are impure as well and scholars who regard intoxicants as pure see that perfumes are pure as well. At any rate, it is not permissible for a Muslim to use perfumes that contain alcohol whether intoxicants are pure or not; because intoxicants have to be disposed of and not to be used in any way. The perfumes

(Part No. 22; Page No. 145)

that contain alcohol that a lot of it causes intoxication has the same ruling as intoxicants.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Member | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 4085**

**Q: Your Eminence, eight months ago, I used to smoke the water pipe. One night I vomited after smoking a water pipe; I swore by Allah the Great that I will never smoke it again. Then I said: My wife will be unlawful for me if I returned to smoking it until I fix my farm and house. Until now, I have not finished fixing my farm. Later on, one night, not long ago, I agreed to meet some workers in a coffee shop, and I waited two hours for them, and I was surrounded with people smoking the water pipe that I was overwhelmed by the desire of smoking one, and I did. I hope that your Eminence would give me the legal Fatwa in this regard as soon as possible. Am I to blame if I smoke it again, as I can not give it up?**

**A:** Firstly, it is not permissible for you to smoke the water pipe due to its harmful effects in addition to health, social and economic harms it causes. Moreover, there are many proofs that support its impermissibility.

(Part No. 22; Page No. 146)

Secondly, you have to offer a Kaffarah (expiation) for breaking the oath of making your wife unlawful to you if you smoke the water pipe again, and for your swearing by Allah that you will never approach it, because this is similar to taking an oath. Hence, you should expiate by feeding ten poor people, half a Sa` (1 Sa` = 2.172 kg) for each from the common food of your country, whether it is rice or any other food or clothing them. If you are unable to do that, you have to free a believing slave, and if you are unable, you have to fast for three days, and it is preferable for them to be consecutive. We advise you not to return to smoking this water pipe and obeying Satan or sitting with bad people. May Allah guide you to all goodness, and save you from the evil of your self and that of Satan!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 7082**

**Q 1: I am a religiously committed woman. My husband who smokes the water pipe asks me sometimes to repair it for him. Am I sinful if I do so?**

**A:** smoking the water pipe is Haram (prohibited). It is a sin if you repair it for him, as Allah (Exalted be He) says: ﴾but do not help one another in sin and transgression.﴿

(Part No. 22; Page No. 147)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 6774**

**Q 2: What is the ruling on drinking alcohol-free beer?**

**A:** If drinking a lot of beer intoxicates, drinking large or small quantities of it will be Haram (prohibited), because it will be Khamr (intoxicant) and consumption of Khamr is Haram. However, if drinking a lot of beer does not intoxicate, it will be permissible to drink it, because it will not be Khamr. The point is the presence and absence of the element of intoxication; not just the names, so do not rely on what is written on the bottle.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 3694**

**Q: What is the ruling on drinking beer? Is the one who drinks beer the same as the one who drinks Khamr (intoxicant)? It should mentioned that the barley beer is labeled**

(Part No. 22; Page No. 148)

**"Alcohol-free".**

**A:** Firstly, it is permissible to consume any beer that is free from the intoxicating alcohol.

Secondly, it is not permissible to mix beer with intoxicating alcohol, whatever the amount of the alcohol is. If the beer contains an amount of alcohol that reaches the level which causes intoxication when drunk in large amounts, it becomes impermissible to drink; otherwise it is permissible.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

Fatwa no. 6805

**Q: What is the ruling on canned barley water which is sold here and there? We only drink it because it has the "free of alcohol" sign on it. We have full confidence that the people in charge in this country do not allow anyone to sell drinks which contain alcohol. We heard that some people analyzed the barely water on which is written "barley water free of alcohol" and found that the percentage of alcohol is between 2 % and 9 %. We trust your opinion in this regard because we know that you adopt the soundest view according to the well-established knowledge of religion. May Allah guide you to what pleases Him!**

(Part No. 22; Page No. 149)

**A:** If drinks which contain a percentage of alcohol cause intoxication when they are drunk in great amounts, their little as well as great amounts will be forbidden. It is forbidden to sell and buy this drink and it must be spilled because it is wine. If drinking a lot does not cause intoxication, it will be permissible to sell, purchase and drink it. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 20339**

**Q 1: What is the ruling on using alcohol in foods and drinks?**

**A:** If the substance mixed with alcohol causes drunkenness if taken in large quantities, it will be impermissible to use, whether a lot or a little, and whether as a food, drink or medicine, according to Allah's saying, ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿

(Part No. 22; Page No. 150)

The Prophet (peace be upon him) also said, ﴾If a large amount of anything causes intoxication, a small amount of it will be prohibited.﴿ He (peace be upon him) also said, ﴾O Allah's servants! Treat yourselves medically, but use nothing unlawful, for there is no disease that Allah has created, except that He also has created its cure.﴿ Narrated by Imam Ahmad, Abu Dawud and Al-Tirmidhy. Allah (Glorified be He) made it clear to us that Khamr (intoxicants) is foul, and He asked us to avoid it, so it should be spilled, as keeping it might lead to using it. When the prohibition of Khamr was revealed, the Prophet (peace be upon him) ordered that it should be spilled, so it was spilled in the streets of Madinah.

However, if the substance mixed with alcohol is not intoxicating if used in large quantities, there is no harm in using it, as alcohol itself is not Khamr.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 15948**

**Q: 1. Our company (F. San Luran) intends to use the name (Champagne) as a trademark for a group of perfumes manufactured. Literally the word "Champagne" means the green oasis. It is also**

(Part No. 22; Page No. 151)

**the name of an area in France because it is a green oasis known for growing grapes.**

**2. This name is given to a type of wine; because the grapes used for making this wine is brought from the French area called Champagne.**

**The question now is: is it permissible to use the name Champagne as a trademark for a perfume or not? I appreciate your guidance, may Allah reward you!**

**A:** If the reality is as mentioned, it is not permissible to use the name Champagne as a trademark for the perfumes because this involves ambiguity. It is also a means for selling wine publicly under this name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 9096**

**Q 3: What is the ruling on drinking beer and Kina?**

**A:** If beer or Kina is intoxicating when drunk in large amounts, then it is not permissible to drink in large or small quantities. This is considered Khamr (intoxicant). On the other hand, if the drink is not intoxicating when drunk in large amounts,

(Part No. 22; Page No. 152)

then it is permissible to drink it, be it in large or small quantities. This is not considered Khamr, as the Prophet (peace be upon him) said, ("If a large amount of anything causes intoxication, a small amount of it is prohibited.")

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**Fatwa no. 5151**

**Q: What is the ruling on drinking apple and grape juices or non-alcoholic beer sold nowadays in the market? It should be noted that it contains a portion of alcohol not above 5 %, i.e. 5 cm of alcohol per liter.**

**A:** It is permissible to drink apple or grape juices or non-alcoholic beer as long as they are not mixed with any intoxicants, whether they are little or much. However, it is not permissible to mix it with intoxicant alcohol. If it is mixed with intoxicant alcohol, it will be Haram (prohibited) to drink if having a lot of it causes intoxication.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

(Part No. 22; Page No. 153)

**The second question of Fatwa no. 20602**

**Q 2: Is it true that intoxicating juice and drinks are considered unlawful?**

**A:** If the lawful juice is fermented, it becomes an unlawful intoxicant; because intoxicants are anything that makes a person lose their mind. The Prophet (peace be upon him) said, (Every intoxicant is Khamr (alcohol) and every [type of] Khamr is unlawful.) He (peace be upon him) also said, (If a large amount of anything causes intoxication, a small amount of it will be prohibited.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 20811**

**Q 2: Most of the foodstuffs here, even bread, include preservatives that contain very small amounts of alcohol. What should a Muslim do in this situation, particularly when alternatives are not easily available?**

**A:** If some foodstuffs or beverages are proved to contain alcohol that actually affects them, it will not be permissible for the Muslim to use,



eat, or drink them. Indeed, Allah (Glorified be He) has prohibited Khamr (intoxicant), whether it in large or small quantities. The Prophet (peace be upon him) said: ("If a large amount of anything causes intoxication, a small amount of it is Haram (prohibited).")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Chairman |
|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The sixth question of Fatwa no. 6541**

**Q 6: What is the Islamic ruling on jams and sweets that contain alcohol?**

**A:** If eating or drinking large amounts of these things causes intoxication, it is prohibited to eat or drink small amounts of them. Otherwise, it is lawful to eat or drink them, regardless of the amount.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 20602**

**Q 1: What is the ruling on consuming food or drinks which contain a small amount of Khamr (intoxicant)?**

(Part No. 22; Page No. 155)

**A:** It is not permissible to consume food or drinks that contain Khamr whose traces are notable. This is because Khamr is forbidden in Islam, whether by itself or mixed with other substances.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 7301**

**Q 2: Is it permissible for Muslims to eat with silver-coated tableware? Some new Muslim converts fancy keeping these tableware items either because they do not rust with time or because they can not get rid of them.**

**A:** It is Islamically forbidden to eat with spoons or forks made of or coated with gold or silver. Keeping these tableware because they do not rust with time is not justifiable, as there are other metals that do not rust and are lawful to use. People have even devised methods to protect metals from rusting; therefore, there is no need to keep gold or silver tableware. People who have items of this sort must get rid of them in a way that does not make them forfeit their value.

(Part No. 22; Page No. 156)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 11907**

**Q: I own some stores where I sell watches, kitchen utensils, and sanitary ware. Some of the men's watches and eyeglasses are gold-plated as well as some kitchen utensils and sanitary ware.**

**Please give me a detailed answer to my question: Is it permissible to sell these items, either for men or women? Is it permissible to use them in homes? May Allah safeguard you! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)**

**A:** If the reality is as you mentioned, it is not permissible to sell utensils and sanitary ware that are plated with gold or silver, whether they are sold to either men or women. The Prophet (peace be upon him) said: ("Do not drink from vessels of gold or silver, and do not eat in plates made from them, for these things are for them (disbelievers) in this world and for you in the Hereafter.") He (peace be upon him) also said: ("If anyone drinks or eats from vessels of gold or silver, it is as if the fire of Hell is rumbling in their stomach.") Other uses take the same ruling as eating and drinking, due to the generality of the meaning; to block the means leading to sins.

The same applies to men's watches and eyeglasses that are plated with silver or gold. It is not permissible to sell these items to men.

May Allah grant us all success and aid everyone to do what is good!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 157)

(Part No. 22; Page No. 158)

**The first question of Fatwa no. 20848**

**Q 1: What is the ruling on using cups with gold-plated edges? We have already bought a set of these cups and the box bears the label "cups with gold-plated edges". It should be noted that the set is very cheap and the plating is very slight.**

**A:** It is not permissible to use utensils that are made of gold or silver or are plated, all or part of it, with gold or silver. This is because the Prophet (peace be upon him) said: ("If anyone drinks from vessels of gold or silver, it is as if the fire of Hell is rumbling in their stomach.") (Related by Muslim) He (peace be upon him) also said: ("Do not drink from vessels of gold or silver, and do not eat in plates made from them. They are for them (i.e. disbelievers) in this world and for you in the Hereafter.") (Related by Al-Bukhari and Muslim) The items which are plated with gold and silver come under the same ruling, as this entails using gold and silver for the purpose of drinking and eating. If it is established that the cups have gold plating, it is not permissible to use them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
| --- | --- | --- | --- |
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

(Part No. 22; Page No. 159)

## Qat

**Fatwa no. 2159**

**Q: growing Qat (Khat: leaves and buds that are a habituating stimulant when chewed or used as a tea) is very common in Yemen. What is the ruling on farming, selling, and buying Qat?**

**A:** Qat is prohibited and is impermissible to consume whether by chewing, buying or selling, or to use in any way, like other lawful properties. Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him) issued a Fatwa (legal opinion issued by a qualified Muslim scholar) prohibiting it, which is stated below.

The thesis by Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him) regarding the prohibition of Qat:

All praise is for Allah; we praise Him, seek His Aid, ask for His Forgiveness and turn to Him in repentance. We seek refuge with Allah from the evils of ourselves and from our bad deeds. Whomever Allah guides none can misguide and whomever Allah allows to be misguided none can guide. I bear witness that there is no deity worthy of worship except Allah, Alone, who has no partner, and I bear witness that Muhammad is His Servant and Messenger. Peace and abundant blessings be upon him, his family and his Companions!

We have received a question about the lawfulness of consuming Qat.

(Part No. 22; Page No. 160)

It is a plant grown mainly in Yemen and is used in a manner well known in this land. It has its benefits and harms and people may be confused regarding its ruling. Since it is widely spread, issuing a ruling depends on knowing the properties of this plant, its benefits and harms, and which of them takes priority over the other. Due to the fact that we do not know much about this plant, as it is not available in our land, we depended on writings of scholars on the subject. After much research and seeking the opinion of reliable trustworthy specialists, we reached the conclusion that Qat is prohibited to cultivate, sell or use. It leads to many evils and harms that affect a Muslim's mind, religion, and body and wastes their money leaving them severely addicted to it. It hinders Muslims from the remembrance of Allah and from Salah (Prayer). Thus, it is harmful and a means to many evils. As such, any means to an evil takes the same ruling as the evil itself. The harmful and intoxicating effect of Qat has been proven, despite all those who claim otherwise. Any generally proven fact takes precedence over its opposite. In addition, Qat is unlawful just like the prohibited Hashish due to their many similarities and the fact that many scholars do not make any distinction between them.

Here is some evidence supporting our findings from the Qur'an, Sunnah (whatever is reported from the Prophet), and the opinions

(Part No. 22; Page No. 161)

of scholars:

Allah (Exalted be He) says: ﴾And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).﴿ It is related in a Hadith that ﴾"When the Messenger of Allah (peace be upon him) has died, he left not even a bird flipping its wings in the sky without giving us information about it."﴿ The texts of the Qur'an and Sunnah are enough to provide people with what they may need to know in relation to their religion and life.

Allah, out of His Wisdom and Mercy, made lawful to us everything good and beneficial. However, He prohibited all evils and anything directly, or indirectly, leading to an evil. Allah (Exalted be He) says: ﴾They ask you (O Muhammad صلى الله عليه وسلم) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit."﴿ Thus, Allah (Exalted be He) has made Khamr (intoxicant) and gambling unlawful, despite of the benefits they may have. Allah also says: ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.﴿ ﴾Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?﴿ (Surah Al-Ma'idah, 5)

**(Part No. 22; Page No. 162)**

It is related by Imam Ahmad in his "Musnad" (Hadith compilation), and Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators), on the authority of Um Salamah (may Allah be pleased with her) that she said, ﴾"The Messenger of Allah (peace be upon him) forbade every intoxicant and narcotic."﴿ Scholars define a narcotic as what causes stupor and numbness. Even if we assume that Qat has some benefits, the evils and harms it causes exceed its benefits.

Based upon this, many scholars who have realized the real effects of Qat consider it unlawful and each one of them cites evidence to support his view. One of the scholars who deemed Qat to be forbidden and warned people against it by issuing a Fatwa banning its use was Shaykh Ahmad ibn Hajar Al-Haytamy. He drew an analogy between Qat, Hashish, and nutmeg and considered consuming Qat one of the major sins. In addition, he mentioned it as the 170th major sin in his "Al-Zawajir `an Iqtiraf Al-Kaba'ir" under the chapter on food. Shaykh Ahmad even dedicated a full thesis to the subject entitled "Tah-dhir Al-Thiqat min Isti`mal Al-Kuftah wal-Qat". He said that he received three letters while staying in Makkah from scholars in Sanaa and Zubayd; two of which considered Qat to be unlawful while the third considered it lawful.

**(Part No. 22; Page No. 163)**

Among the words of Shaykh Ahmad in his thesis are the following: One of the people who deemed Qat to be unlawful is jurist Abu Bakr ibn Ibrahim Al-Muqry Al-Harrazy Al-Shafi`y in his "Tahrim Al-Qat". He said: During my youth, I used to chew it but later I felt it was among the doubtful matters. The Messenger of Allah (peace be upon him) said, ﴾"So anyone who guards themselves against these doubtful matters saves their religion and their honor."﴿ I realized the harmful effect of chewing Qat on my body and religion, so I abstained from it. Moreover, Muslim scholars (may Allah be merciful with them) said that Qat is one of the most well known prohibited things. Here are some of its harms: in the beginning, its consumer feels relaxed, delighted and relieved and feels free from all

grief. Two hours later, they feel distressed, grieved and ill-tempered. I experienced this state, when someone recited the Qur'an before me, I found it hard to correct them and it was very heavy and taxing on me. Add to this that consuming Qat ruins the appetite and deprives the person from sleep and rest. Another bad effect is that after urinating, something is discharged similar to Wadiy (a thick white secretion discharged by some men after urination) and it continues for a while. It happened to me that each time I performed Wudu' (ablution), I had this discharge and I had to repeat the Wudu'. At other times, I had this discharge during prayer or after it and I had to interrupt the prayer or repeat it, since I was not sure. When I asked others who consume Qat, they confirmed the matter. This is considered a plight affecting Islam and Muslims. `Abdullah ibn Yusuf Al-Muqry



told me that the knowledgeable scholar Yusuf ibn Yunus Al-Muqry used to say that Qat spread during a time where jurists could not deem anything as lawful or unlawful, but had it spread during the time of later jurists, they would have surely considered it unlawful.

An Iraqi jurist named Ibrahim visited Yemen. He was among those who considered consuming Qat unlawful and disapproved of those who do it. His view was based on what he heard about its consumers' state and he even chewed it more than once to be sure. After trying it, he stressed Qat's unlawfulness due to its harms and intoxicating effect. He used to say that it caused him to discharge Maniy (sperm) after urinating. One day, I sat with him and said, "I hear that you consider Qat to be unlawful," and he confirmed it. So I asked him, "What is your evidence?" He said, "The evidence is its harmful and intoxicating effect. Its harmful effect is apparent, as for its intoxicating effect, let me ask you: does it cause ecstasy?" I replied in the affirmative. So he said that some Shafi`y and other scholars replied to those Hanafi scholars who allow drinking any Nabidh (a syrup prepared by soaking dates or raisins in water for sometime and drunk fresh without being allowed to ferment) that does not intoxicate saying that Nabidh is prohibited just like Khamr due to the general feeling of ecstasy both cause. Then I asked him about the discharge that he considered to be Maniy while its properties are different from Maniy. So he said that it is discharged before its time and told me that he had seen many people losing their mind after consuming Qat. This is a summary of Al-Harrazy's words.

The Iraqi man mentioned in the story - who deemed Qat to be unlawful -



was staying in Makkah, as a knowledge seeker said that he studied for a long time there and that he recited the Qur'an in front of the Iraqi who praised him a lot. In addition, all scholars who consider Qat to be unlawful agree with the opinion of the knowledgeable jurist Hamzah Al-Nashiry who is one of the reliable sources of Fatwa. This appears in his autobiography "Tarikh Al-Shams Al-Sakhawy" in the famous lines of a verse. The man who was staying in Makkah told me that he recited these lines in front of their author, Hamzah, and he approved of his recitation:

**Do not chew Qat neither fresh nor dry,**
**for it is harmful and may be incurable**
**Some prominent scholars have said**
**that it is prohibited due to its harms**

It is also related that ("The Messenger of Allah (peace be upon him) forbade every intoxicant and narcotic.") A narcotic usually raises the body's temperature and causes languidness and this is the case with Qat, which has the same effect as other intoxicants. Even if there is a false feeling of

activeness, it is nothing in reality but the result of intoxication and body numbness. Addiction to any kind of intoxicant even Khamr causes a kind of numbness that may lead to some forms of tremor, hemiplegia, brain dryness, gradual loss of mental faculties and many other harmful effects. Yet the nature of Qat seems to be harmful to one's religion and life. Since it is usually consumed dry or fresh, no rise in temperature is noticed and the real harm

**(Part No. 22; Page No. 166)**

only appears after addiction. Qat leads to the same evils as opium, which changes the addict's mood and negatively affects their morals and physical appearance. Moreover, Qat is more harmful than opium since it has no benefit at all and causes much harm. It mostly leads to brain dryness, ill-temper, loss of appetite for food or sexual relations, intestinal and stomach failure and many other diseases.

Furthermore, all the negative aspects of Hashish can be attributed to Qat along with its evil health effects, such as loss of appetite and of the desire to have sexual intercourse or have children. Addiction to Qat also wastes a lot of money and leads to squandering.

Even if Qat is thought to have any benefit, it can never match its many evils.

In addition, Qat shares with all other intoxicants the fact of having an intoxicating effect, which is due to numbness, increase in blood pressure, weakening the skin and loss of fats in the brain and body. Qat, unlike Khamr and Hashish, does not help in raising body temperature to balance the decrease in it and this is very harmful.

A Hanafi teacher said that he once visited a Sufi man from Yemen in the Sacred Mosque. The Sufi gave him some Qat and asked him to chew it to gain blessings, but when the man chewed it, he felt numb. So he returned to the Sufi and informed him

**(Part No. 22; Page No. 167)**

of the opinion of those who deem it to be unlawful. The Sufi said that he has good medical knowledge and a good temperament. He explained that Qat's effect on him is different from its effect on others. The man, who suffered from numbness and drowsiness, swore never to chew Qat again.

An honorable man added that consuming Qat numbs the senses and that once he chewed it and he became unconscious for a long time unable to understand or realize anything. All of these accounts are related by Ibn Hajar in his "Tah-dhir Al-Thiqat min Isti`mal Al-Kuftah wal-Qat".

Ibn Hajar also discussed in his thesis the issue of consuming hashish and nutmeg. He said that the characteristics of both should be mentioned to be able to compare between them and the Qat tree. He also narrated that he was asked about the lawfulness of using nutmeg and he gave his Fatwa that it was prohibited due to its intoxicating effect just like Hashish. Thus, it is confirmed that consuming nutmeg is prohibited according to the Four Imams; Al-Shafi`y, Malik and Ahmad literally and Abu Hanifah by deduction. Ibn Hajar further added that intoxication refers in general to a state of loss of reasoning. This is the general meaning. It can also refer to a state of mental loss accompanied by feelings of excitement and pleasure. This is the specific meaning of the word and this is what is usually referred to when it is used. The first general meaning makes both almost the same. Based on this, every narcotic is an intoxicant but not every intoxicant is a narcotic.

When we say that Hashish and nutmeg intoxicate, we mean they dull one's senses and anyone who denies this must be referring to the specific meaning of the word. Accordingly,

**(Part No. 22; Page No. 168)**

intoxication resulting from consuming Khamr is characterized by having feelings of ecstasy, delight, or

fits of anger and zeal. On the other hand, intoxication resulting from consuming Hashish or nutmeg is characterized by an opposite state of numbness and languor, silence and drowsiness for long periods and lack of zeal. This is what Ibh Hajar said about nutmeg, which can be easily applied to Qat. Some people differ as to the effect of consuming nutmeg, for some say, it causes numbness while others deny it. If the four Imams have deemed consuming nutmeg to be unlawful despite of the different views about it, they must deem Qat as unlawful regardless of the different views about its effects. This is what Ibn Hajar (may Allah be merciful with him) has said.

Ibn Hajar studied the characteristics of Qat and described it as intoxicating and harmful to the mind, religion and body. He further banned, forbade, warned against and even prohibited its use in some statements, while he was not so subtle in other places. This may be understood in light of having no clear text to support his view or as finally having the power to deem it as unlawful later on.

Shaykh Muhammad ibn Salim Al-Bayhany discussed in his "Islah Al-Mujtama`" the Hadith related on the authority of Ibn `Umar (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him)

**(Part No. 22; Page No. 169)**

said, ("Every intoxicant is Khamr and all intoxicants are unlawful. Anyone who drinks Khamr in this world and dies while addicted to it will not drink it in the Hereafter.") (Related by Al-Bukhari and Muslim) The Shaykh said after mentioning the Hadith that it is a good opportunity to discuss the issue of qat and Tunbak (tobacco). Many people are afflicted with these calamities and destructive social diseases. Even if both are not considered as intoxicants, their effect is as harmful as consuming Khamr and gambling. They are a waste of money, time and health, and they cause a Muslim to neglect Salah and many other important obligations. He further added that Qat negatively affects the health, weakens the teeth, inflames hemorrhoids, harms the stomach, ruins the appetite, increases the discharge of Wadiy and it may even prevent having children and destroys the Maniy. It causes fatigue, chronic constipation and kidney disease. The offspring of someone addicted to Qat are usually weak, small built, short, anemic, and have many malignant diseases. Add to this the large amounts of money spent on buying Qat which are better spent on buying food and medication, raising children, or on charity. A poet once wrote:

**(Part No. 22; Page No. 170)**

**I decided to quit chewing Qat**
**to protect myself and save my time**
**Although I used to consume it**
**and defend it for a long time**
**But once I realized its harms**
**and saw its reality, I resisted it**
**It is dry but it causes a chill**
**How blind I was for years**
**A Qat buyer among his people**
**is worthless as the money he pays**

People would gather to chew Qat from midday until sunset or even until the middle of the night. They would chew the leaves while backbiting others, discussing every evil and talking about others' businesses.

Some Qat consumers claim to use it to help them offer the optional night prayer and that it is the nutrition of righteous people. They claim that Al-Khadir brought it from Mount Qaf to king Dhul-Qarnayn. Moreover, they relate many stories about the benefits of Qat, to the extent that someone once recited:

**I enjoy spending my time chewing Qat**

**...............**

**You can chew it for worldly as well as eternal blessings**

**for it repels harms and brings about goodness**

Some old men have lost their teeth as a result of chewing Qat and enjoying the sound of it grind under their teeth and sucking its juice. Some people may use dry Qat leaves

**(Part No. 22; Page No. 171)**

and carry them on journeys and if anyone who does not know Qat sees them eating it, they will mock them. An Egyptian once recited a poem dispraising Yemenites and saying:

**O you captives of Qat! Do not antagonize anyone**

**who does not consider it useful as you do**

As for Tunbak, which is tobacco, its evils are even greater and its harms are more severe. It can be considered among the evils that Allah forbade Muslims from. If tobacco only causes the diseases doctors say it does, they are enough to avoid it and abstain from it. Some Muslim scholars exceeded the limits regarding the ruling on tobacco and considered its use to be unlawful as Khamr, fighting it in all ways and deeming its consumer a Fasiq (someone flagrantly violating Islamic law), while others exceeded the limits in permitting its use. The evil tobacco tree was brought to Muslim lands in around 1012 A.H. and has spread ever since.

Shaykh Al-Bayhany further added that some people practice an even worse habit. They chew tobacco or crush it with other substances and put them between their lips and teeth. This habit is called "Al-Shammah" and those who practice it are used to spitting everywhere in a disgusting way. They pollute clean places and unfortunately, some people enjoy this habit. Other people inhale tobacco after grinding it and this practice is called "Al-Bardaqan". They inhale it directly ruining their brains

**(Part No. 22; Page No. 172)**

and destroying their senses of hearing and sight. They sneeze and blow their noses whether in their hands or in handkerchiefs, or on the floor in front of everyone.

Shaykh Al-Bayhany also said that one of his friends told him that he had a relative who used to sniff Al-Bardaqan. When this relative died, his nose kept excreting an obnoxious substance. If people consumed only what is necessary for their survival, they would be relieved from spending so much and would not expose themselves to such harms.

I do not say that Qat and tobacco are unlawful just as Khamr is unlawful and entails punishment in the Hereafter. I only say that there are similarities between them. Anything that is harmful to man's health, body, mind and wealth is prohibited. Righteousness is what the soul and heart feel at ease with, while sin is what is abrasive to the soul and heart even if people say it is lawful. Allah (Exalted be He) says: ﴾O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-

Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.) (Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?) That is what Shaykh Muhammad ibn Salim Al-Bayhany has said in this regard.

Shaykh Al-Bayhany mentioned the characteristics of Qat and deemed its use as harmful, unlawful



and prohibited. When he says that he does not compare the unlawfulness of Qat and tobacco to that of Khamr, it seems that he means that the gravity of both is not the same, and the worldly penalty and eternal punishment of both are not the same, despite of sharing the prohibition.

Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) said in his "Al-Ikhtiyarat", under the chapter on doubting whether a food or drink is intoxicating or not, that it does not become unlawful just by doubting. If someone consumes such drink or food, the Had (ordained punishment for violating Allah's Law) is not executed on them and such drink or food should not be made lawful for people, if it might be intoxicating. Making lawful what is unlawful is similar to making unlawful what is lawful. So the opinion of someone reliable is to be sought, such as someone who has tried consuming it and repented, someone who tried it not knowing that it is prohibited or someone who tried it believing it is lawful as a treatment. The method of Kufi people also allows consuming a small amount of Nabidh. So if a group of those who have tried a drink or food think it is unlawful, and since it is hard for all of them to agree on a lie, then this item should be deemed unlawful. The matter is similar to the Tawatur (transmission of an account by many people whose agreement upon a lie is impossible) and Istifadah (transmission of a prevailing account). Some realities such as death, lineage, marriage and divorce prevail among Fasiqs and Kafirs (non-Muslims). We have one of two options, either to follow the transmitted view, since Tawatur does not require Islam or uprightness for its validity, or to accept



this prevailing view based on the fact that Istifadah achieves the same purpose of Tawatur. We can also test some upright men in relation to two matters.

One: the unlawfulness of such an item was not known before interpretation and thus it is permissible to consume it. The undesirability of committing a doubtful matter is opposed by the benefit of discovering its real nature. Two: prohibited items may be lawful when necessary, and it is necessary to discover its reality. Thus it is permissible to consume such doubtful drink or food. These were the words of Shaykh Al-Islam Taqy Al-Din (may Allah be merciful with him).

The conclusion reached by Shaykh Al-Islam (may Allah be merciful with him) shows the soundness of the method we have adopted in proving the unlawfulness of Qat and that it adheres to Shari`ah (Islamic law) and applied Islamic standards. Consequently, it is proven that Qat is prohibited and totally banned, whether for cultivation, supply, consumption or anything else.

This is clear to anyone who considers what we have said in the light of Shari`ah rulings and principles. Always bear in mind that averting evil takes precedence over bringing about good. Allah speaks the truth, and He guides to the Right Way.

This thesis was written by Muhammad ibn Ibrahim ibn `Abdul-Latif Al Al-Shaykh. Peace and blessings be upon Muhammad, his family, and his Companions!

Written on 11/4/1376 A.H.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 16097**

**Q 3: What is the ruling on eating Khat and delaying the performing of `Asr (Afternoon) Prayer until half an hour before the Maghrib (Sunset) Prayer?**

**A:** Eating Khat is forbidden because it causes intoxication and it also distracts from the remembrance of Allah and from Salah. It is not permissible to delay Salah from its due time in congregation. These are forbidden acts resulting from eating Khat. They are all forbidden and therefore, Khat is strictly forbidden to eat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 176)

(Part No. 22; Page No. 177)

## Smoking cigarettes

**Fatwa no. 32**

Praise be to Allah alone, and may peace and blessings be upon our Prophet, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta' has read the Fatwa request submitted from His Eminence the Judge of Al-Bahah Court, Shaykh `Abdul-Hayy ibn Hasan Kamal, to His Eminence Head of the Departments of Scholarly Research, Ifta', Da`wah and Guidance that carries the number 323, dated 24/5/1391 A.H., that was referred from the General Secretariat of the Council of Senior Scholars with the number (2/242), in 26/3/1392 A.H. Having studied the inquiry, the Committee understood that you asked for a Fatwa concerning what was mentioned by a preacher, that a cigarette smoker is not a Mu'min (believer); he does not enter Jannah (Paradise); and his testimony is not taken into account.

The Committee answered that smoking cigarettes is one of the sins. If a person dies while committing a sin, they are left to the Will of Allah; He can punish them in Hellfire and then let them enter Jannah; or He can forgive them and let them enter Jannah without delay. As for the ruling on them in this world, they are Mu'mins but also Fasiqs (someone flagrantly violating Islamic law) due to committing a major sin. This is the Madh-hab (School of Jurisprudence) followed by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body).

(Part No. 22; Page No. 178)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | Ibrahim ibn Muhammad Al Al-Shaykh |

**The third question of Fatwa no. 36**

**Q 3: A man, when advised to give up smoking, says that smoking is not Haram (prohibited). What is the ruling on smoking? Is it permissible to offer salah (Prayer) behind someone who smokes?**

**A:** Smoking is Haram, because it is proved to be harmful and evil and involves extravagance. Allah (Exalted be He) says: ﴿and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴾ As far as Salah behind a smoker is concerned; if leaving Salah behind him results in missing the Jumu`ah (Friday) Prayer or the congregational Salah or leads to Fitnah (temptation), it is obligatory to offer Salah behind him, as a form of giving preference to the less harmful option. If leaving Salah behind him by some people does not result in missing the Jumu`ah Prayer or the congregational Salah and does not entail harm, it will be obligatory to stop performing Salah behind him, especially when this action will deter him, prevent him from smoking,

(Part No. 22; Page No. 179)

and encourage him to abandon what is prohibited. This action is a form of resisting evil. If leaving Salah behind him does not entail harm or result in missing the Jumu`ah Prayer or the congregational Salah and does not deter him, a Muslim is recommended to look for another Muslim who is not known for his wickedness and sin. This is more perfect for their Salah and also safeguards their religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | Ibrahim ibn Muhammad Al Al-Shaykh |

**The fourth question of Fatwa no. 515**

**Q 4: is smoking Haram (prohibited)? What is the evidence?**

**A:** Smoking is Haram as it is one of the evil things that have been prohibited by Allah (Exalted be He) and His Messenger. Allah (Exalted be He) says when describing the Prophet (peace be upon him): ﴿he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴾ Smoking is a waste of money, let alone being harmful to health. Islam focuses on the necessity of preserving one's health and wealth. Earlier and later scholars have asserted that taking good care of the human body and wealth is one of the five things that are mandatory for preserving the entity of the Muslim Ummah (nation based on one creed).

(Part No. 22; Page No. 180)

It was authentically reported that the Prophet has forbidden wasting money. Undoubtedly, smoking is a waste of money in something that is harmful to one's life and society.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
|---|---|---|
| `Abdullah ibn Sulayman Ibn Mani` | `Abdullah ibn `Abdul-Rahman ibn Ghudayyan | `Abdul-Razzaq `Afify |

Fatwa no. 1000

**Q 1: Is it permissible to listen to the Qur'an on the Radio, from another person, or on television while smoking a cigarette?**

**Q 2: Is it permissible to enter a Masjid (mosque) while a person is carrying a lighted cigarette in his hand, or should it be thrown away before entering the place of Wudu' (ablution)?**

**Q 3: Is it permissible to read the Qur'an, while holding it, or recite it from one's memory while smoking a cigarette?**

**Q 4: is smoking cigarettes Makruh (reprehensible) or Haram (prohibited)?**

**Q 5: Some people claim that Allah's saying,**

(Part No. 22; Page No. 181)

﴾Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering﴿ **applies to cigarettes, i.e. that it is among the things on which Allah's Name is not mentioned. Is this true?**

**A:** The Committee answered these five questions collectively, as they are all relevant.

Smoking cigarettes is a sin, as it is harmful to the body and a waste of money, so it is prohibited by Shari`ah (Islamic law). It is also implied in Allah's saying, ﴾he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ Cigarettes are not good, lawful things, but unlawful ones. If smoking cigarettes is a sin, committing this sin in the Masjid, while listening to the Qur'an from a person or on the radio, or while reciting the Qur'an is a much graver sin, as it entails violating the sanctity of the places designed for `Ibadah (worship) by committing a sin there, and violating the sacredness of the Qur'an, which is the word of Allah, the source of Islamic legislation, and the source of wisdom and good preaching by committing this sin while listening to it or reciting it.

(Part No. 22; Page No. 182)

If people observe decency in the presence of honorable people and while performing formal rites, how can they dare to commit a sin in the Masjid, a place designed for `Ibadah and getting closer to Allah, or while listening to the Qur'an or studying it? A person should quit smoking, and especially at the time of Dhikr (Remembrance of Allah), reciting Qur'an or listening to it.

It is not true what is mentioned in the fifth question, that Allah's saying, ﴾on which Allâh's Name has not been mentioned while slaughtering).﴿ applies to smoking cigarettes; the truth is that it refers to the slaughtered animals on which names other than Allah's Name are mentioned while slaughtering, which entails the desire to get closer to someone other than Allah through slaughtering animals. It was narrated by `Aly ibn Abu Talib from the Prophet (peace be upon him) that he said, ﴾Allah curses the person who slaughters (a sacrifice) to anyone other than Him.﴿ Narrated by Muslim in his Sahih

(authentic) Book of Hadith. It is enough to prohibit smoking cigarettes because it is something unlawful, harmful to the health, and a waste of money. Thus, it applies to Allah's saying, ﴾and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ It also applies to the Hadith that states, ﴾There should be neither harming nor reciprocating harm.﴿ Narrated by Imam Ahmad in his Musnad (Hadith compilation) and Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes), on the authority of Ibn `Abbas from the Prophet



(peace be upon him). It also applies to the Hadith that states, ﴾A person who causes harm to Muslims is cursed.﴿ Narrated by Al-Tirmidhy on the authority of Abu Bakr from the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Mani` | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | Ibrahim ibn Muhammad Al Al-Shaykh |

**The second question of Fatwa no. 1382**

**Q 2: A man was offering Salah (Prayer) in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) in Rawdah (area between the Prophet's pulpit and grave) when a packet of cigarettes fell from him to the ground. What is the ruling on his deed? Is it permissible to carry cigarettes to the Masjid (mosque)?**

**A:** If you are asking about the ruling on carrying cigarettes to the Masjid, there is no doubt that cigarettes are very bad and harmful. It is unlawful to smoke because it consumes the person's health and money and harms the society. Also, there is no good in smoking. Since smoking is bad and harmful, we have to keep cigarettes away from the places of worship. In fact, carrying cigarettes to the Masjid contradicts the necessity of revering the places of worship; and so it is not permissible. If you are asking about the validity of Salah of a person from whom a packet of cigarettes fell during Salah,

(Part No. 22; Page No. 184)

the Salah is valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Mani` | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 1550**

**Q: What is the ruling on smoking and eating the meat of hyenas?**

**A:** smoking is Haram (prohibited) because it is harmful, and those who have sound minds and hearts hate it. Allah (may He be Praised and Exalted) says, (Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)) He (may He be Praised and Exalted) also says, (They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].) The Prophet (peace be upon him) in the Hadith narrated by Ahmad, Abu Dawud on the authority of Um Salamah prohibited what intoxicates or befogs the mind. Moreover, it has been medically proven that smoking has bad effects on health, and the legal rule states that whatever causes harm, its use is Haram (prohibited). Furthermore,

(Part No. 22; Page No. 185)

spending money on smoking in such circumstances is a waste of money, and the Prophet (peace be upon him) forbade wasting money. It has been reported by Al-Bukhari and Muslim (may Allah be merciful with them both) (That the Messenger of Allah (peace be upon him) said: Allah has forbidden you to be undutiful to your mothers, to bury your daughters alive and to withhold (what you should give) or demand (what you do not deserve). And Allah has disliked that you talk too much about others, ask too many questions (in religion), or waste your property.) This is Makruh (reprehensible) in the sense of being Haram (prohibited).

As for eating the meat of hyena, this is Halal (lawful). It was related by Imam Ahmad and the four compilers of Sunan on the authority of Abdul-Rahman ibn `Abdullah ibn Abu `Ammar who said: (I said to Jabir, "Is it permissible to hunt hyenas?" He said, "Yes." I said, "Is it permissible to eat their meat?" He said, "Yes." I said, "Did the Messenger of Allah (peace be upon him) say so?" He said, "Yes.") May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 186)

**The second question of Fatwa no. 2139**

**Q 2: is it permissible to smoke tobacco?**

**A:** Any form of smoking is Haram (prohibited), for it is an unlawful and evil thing. Allah (Exalted be He) says when describing the Prophet (peace be upon him): ﴾he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿

Smoking is harmful to the heart, lungs, and general human health. It can also cause some malignant diseases, such as cancer; and doctors have warned against its hazardous effect on health. Generally, Shari`ah (Islamic law) has always warned against anything that harms man.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 1914**

**Q: my father has no children other than me. He usually asks me to bring him cigarettes and when I refuse, his gets angry with me. I hate to bring him cigarettes because I know that it is Haram (prohibited). Could you kindly advise me in this regard?**

**(Part No. 22; Page No. 187)**

**A:** Smoking is of the evil things which are forbidden. Thus, it is forbidden and taking it is a kind of disobedience to Allah. The person who brings it is considered a means leading to taking it and the means have the same rulings as their ends, so if the end is forbidden, the means is forbidden too. Obeying one's parents is obligatory in things which involve obedience to Allah and obeying them in things which involve disobedience to Allah is not permissible. The Prophet (peace be upon him) said, ﴾There should be no obedience to someone in matters involving disobedience to Allah. Obedience is obligatory only in what is good (and reasonable).﴿ Related by Al-Nasa'y and Ibn Majah on the authority of `Aly (may Allah be pleased with him). He (peace be upon him) said, ﴾There should be no obedience to any person in matters involving disobedience to Allah.﴿ Related by Imam Ahmad in Al-Musnad and Al-Hakim in Al-Mustadrak on the authority of `Imran and Al-Hakam ibn `Amr Al-Ghifary

Attached is a copy of the Fatwa issued by his Eminence, Shaykh Muhammad ibn Ibrahim (may Allah be merciful with him) regarding the ruling on smoking.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**(Part No. 22; Page No. 188)**

**(Part No. 22; Page No. 189)**

**(Part No. 22; Page No. 190)**

**(Part No. 22; Page No. 191)**

**(Part No. 22; Page No. 192)**

(Part No. 22; Page No. 193)

(Part No. 22; Page No. 194)

(Part No. 22; Page No. 195)

(Part No. 22; Page No. 196)

Fatwa no. 2111

**Q: when Salah (Prayer) became due, I proceeded to join the congregation, and as I reached the group, I discovered that the Imam (the one who leads congregational Prayer) was a tobacco smoker and a chewer of Suwaykah, which is known in the Southern Region as the Qat (Khat: leaves and buds that are habituating stimulants when chewed or used as a tea). Therefore, when I came to know this, I offered Salah alone. However, some brothers told me that I was mistaken to have done so.**

(Part No. 22; Page No. 197)

**Am I mistaken or is it permissible to offer Salah behind such people? Is it better to offer Salah alone in this case? It should be noted that I only did this trying to do the best thing. Praise be to Allah, I have never been a smoker. Can a smoker lead people in Salah?**

**A:** Smoking tobacco is Haram (prohibited), and insisting on consuming tobacco and being addicted to it is even worse, for it is an unlawful and evil thing. Allah (Exalted be He) says: ﴾and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ Smoking is also Haram because of the harms it entails. The Prophet (peace be upon him) said: ("There should be neither harming nor reciprocating harm.") Anyone who is afflicted with smoking should not lead people in Salah, unless the Ma'mums (persons being led by an Imam in Prayer) are also smokers or addicts. Nevertheless, you are mistaken for having refrained from offering Salah behind the Imam and praying alone, since offering the Five Obligatory Daily Prayers in congregation is a Faridah (obligatory act), as based on the evidence taken from the Qur'an and Sunnah (whatever is reported from the Prophet).

When you abandoned offering Salah behind this man after knowing that he was a smoker, you should have searched for another congregation to join or lead. Accordingly, whenever you experience some circumstances through which you do not expect to find another congregation, you should stay and offer Salah behind such an Imam in order to maintain the Faridah in congregation. This is based on the legal evidence indicating the validity of offering Salah behind disobedient people.

(Part No. 22; Page No. 198)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 2312

**Q: Could you please tell me whether the following Hadith is Sahih (authentic)? (The Prophet (peace be upon him) said: O Abu Hurayrah! during the last days (of the world) there will appear people who stick to smoke (cigarettes, etc.) They will say: 'We belong to the Ummah (nation) of Muhammad.' Verily, they do not belong to my Ummah and I do not call them an Ummah. Rather, they are just laymen. Abu Hurayrah said: 'I asked the Messenger of Allah [peace be upon him]: How does it [tobacco] grow?' He said: 'It grows from the urine of Iblis (Satan). Can one who drinks from the urine of Iblis have sound Iman (Faith)?' The Prophet then accursed whoever plants, transports, or sells it (tobacco). He (peace be upon him) said: 'Allah will punish them in hell fire. Verily, tobacco tree is a harmful one.')**

**A:** This Hadith has no origin in any of the Books of Sunnah (whatever is reported from the Prophet). Rather, it is ascribed falsely to the Messenger of Allah (peace be upon him). Following is what is authentically reported from the Prophet (peace be upon him) in this context, (The Prophet (peace be upon him) cursed Khamr (intoxicant), the one who drinks it, the one who serves it, the one who squeezes it (the grapes, etc.), the one for whom it is squeezed, the one who carries it, the one to whom it is carried, the one who sells it, the one who buys it, and the one who devours its price.) However, tobacco is Haram (prohibited) and smoking it is tantamount to disobeying Allah and His Messenger but whoever indulges in such a practice does not leave the realm of Islam.

(Part No. 22; Page No. 199)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 2634**

**Q 5: Is inhaling tobacco Halal (lawful) or Haram (prohibited)?**

**A:** inhaling, smoking, and chewing tobacco are not permissible, due to the harm that is certainly incurred. The basic rule states that the causes of harm are Haram and likewise is the case when harm prevails or equals the benefit.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 2618**

**Q 1: What is the ruling on using tobacco, whether by smoking cigarettes or chewing its powder? Is it lawful to chew it or earn one's living by selling and growing it?**

**A:** using tobacco, whether in the form of cigarettes or powder chewed in the mouth, is Haram (prohibited); because it causes serious harms according to the reports of specialized doctors.

(Part No. 22; Page No. 200)

Since it is Haram to smoke or chew tobacco, it is also Haram to grow it or trade in it to earn money; because this involves cooperation in sin and transgression. Allah has forbidden this by saying: (but do not help one another in sin and transgression.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The eleventh question of Fatwa no. 3056**

**Q 11: Although Islam permits smoking, what is your advice to those who smoke Diamba (marijuana) and consume intoxicants?**

**A:** Firstly, islam does not permit smoking; rather it is prohibited because of its harmful effects on health, the economy and the society, and because of its sedative properties. ("The Messenger of Allah (peace be upon him) forbade every intoxicant and narcotic.") (Related by Ahmad and Abu Dawud with a good Sanad; chain of narrators)



Secondly, We advise all Muslims to abstain from consuming intoxicants whether in the form of a drink or in any form and under any name. Allah (Exalted be He) says: (So avoid (strictly all)) The Prophet (peace be upon him) said in a Hadith related by Imam Muslim (may Allah be merciful with him), ("Every intoxicant is Khamr and all intoxicants are unlawful.") It is also related by Ahmad and the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) in a Hadith that is ranked by Ibn Hibban as Sahih (authentic) that the Prophet (peace be upon him) said, ("If a large amount of anything causes intoxication, a small amount of it is prohibited.") In addition, the Prophet (peace be upon him) said in a Hadith related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim), ("A fornicator is not a believer while they are fornicating, and a thief is not a believer while they are stealing, and a wine drinker is not a believer while they are drinking.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 4071**

**Q: I am a heavy smoker who has been harmed by my habit. I did give it up, but after a while I started again and I am still smoking now. Please advise me of the ruling on someone who makes Tawbah (repentance to Allah) from this and then returns to the same sin. May Allah reward you well!**

(Part No. 22; Page No. 202)

**A:** smoking is Haram (prohibited), as it causes harm to health and finances, and social problems. There are many evidences to support this. As for someone who makes Tawbah and gives it up and then starts again, they should make Tawbah to Allah again, and give it up, regretting what they did and sincerely determining not to return to it. We ask Allah to accept your Tawbah and forgive you and us.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 3511**

**Q: What is the ruling on smoking and taking snuff? The matter is controversial, as some say they are Haram (prohibited) and others hold that they are Makruh (reprehensible). Yet a third party argues that they are Mubah (permissible). Nevertheless, there is no evident Ayah (Qur'anic verse) or Hadith in the Qur'an and Sunnah (whatever is reported from the Prophet) to this effect. Please enlighten us, and may Allah be merciful with you!**

**A:** Smoking, chewing and sniffing tobacco is Haram, as it causes much harm and is generally considered among the evil things. Though the prohibition of smoking or sniffing tobacco is not specifically stated in the Qur'an and the Sunnah, it is included under the general evidence supporting the prohibition of whatever entails harm and whatever is evil. Allah (Exalted be He) describes the Prophet (peace be upon him) and says:

(Part No. 22; Page No. 203)

﴾he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ Allah also says, ﴾and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴿ Further, the Prophet (peace be upon him) said, ﴾"There should be neither harming nor reciprocating harm."﴿

It has been medically proven that smoking is harmful; therefore, it is Haram. Moreover, wasting money on tobacco is prohibited, for Allah (Exalted be He) says: ﴾But spend not wastefully (your wealth) in the manner of a spendthrift.﴿ ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 4078**

**Q: My mother who is almost seventy-five years old has been afflicted with a disease in the pharynx region for fifteen years now. She consulted many doctors but to no avail. The pain is only relieved for a few minutes when she applies with her fingertips a kind of tobacco to the pharynx region.**

(Part No. 22; Page No. 204)

**I ask Allah to guide you to inform me whether her fast during Ramadan is invalidated by her doing so? Is it permissible to make Kaffarh (compensation) for her missed days of fasting?**

**A:** Firstly, it is not permissible for your mother to treat her illness or relieve her pain by means of tobacco, which is forbidden and is known for its harmful effects to the health. Allah does not make an unlawful thing a remedy for Muslims.

Secondly, Your mother must make up for the days of fasting in which tobacco is known to have reached her throat, otherwise nothing is required of her.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 4428**

**Q: What is the ruling on cigarettes and hookah? Is it Haram (prohibited) to smoke them or just Makruh (reprehensible)? If smoking is Haram, please provide evidence on that from the Qur'an and Sunnah (whatever is reported from the Prophet). what is the ruling on a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) who smokes cigarettes or hookah? Provide evidence with the answer. Thanks.**

**A:** Smoking cigarettes and hookah is Haram due to the harm it entails.



The Prophet (peace be upon him) said: ("There should be neither harming nor reciprocating harm.") Smoking is bad and unlawful; and Allah (Exalted be He) says: (he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)) Also, spending money on these things is extravagance that Allah (Exalted be He) has forbidden, saying: (But spend not wastefully (your wealth) in the manner of a spendthrift.) A Muslim whom Satan drags to smoke cigarettes or hookah is doing a bad thing that requires them to make Tawbah (repentance to Allah) and seek forgiveness. May Allah (Exalted be He) forgive them and accept their Tawbah. If a Muslim does so during Hajj or `Umrah, neither Hajj nor `Umrah would be invalid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 6948**

**Q 5: A woman's husband is an alcoholic. She cannot stand the sight of him when he is drunk, or be near him when he wants to have sexual relations with her. Is she allowed to do refuse, or will she bear the sin of abandoning her husband's bed? Will she incur the curse of angels upon herself as reported in the Hadith?**

(Part No. 22; Page No. 206)

A: If the reality is as she mentioned, she is permitted to reject him and will not bear any sin for doing so. However, she must first advise him. If he gives up this sinful act, it will be a good on his part. But if he persists in his sin, she may request a divorce lest she should fall into sin. If he refuses to divorce her, she may file a lawsuit against him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 6884**

**Q 2: My mother smokes and I buy her the cigarettes. When I advise her not to smoke, she gets angry with me. What is the ruling on this act?**

**A:** smoking as well as helping the smokers through buying the cigarettes for them or the like are prohibited acts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 7665**

**Q 1: A Muslim sister has married a Multazim (practicing Muslim). After a period of time, it has come to her knowledge that he smokes even though he knows that this habit is haram (prohibited). He does it secretly without the knowledge of anyone, but she is sure and feels sorry for him, as he is a Multazim and bearded in addition to his being the father of her only infant. What should she do in this regard? What advice she should give him in order that he gives up this heinous habit? Should she continue living with him?**

**A:** If the reality is as mentioned, this woman should endure him patiently and continue advising him to give up smoking. May Allah guide him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 7555**

**Q: A person who trades in tobacco has made a large fortune out of this trade. He has performed Hajj from the money he earns from this trade. Is his Hajj valid, and why? What is the ruling on earning money through this trade? Is it lawful?**

**A:** Tobacco is unlawful and earning money from selling, manufacturing, trading in, or growing tobacco is also unlawful. Whoever performs Hajj from such money and performs the rituals of Hajj, it will be sufficient for him, yet he is guilty of using unlawful money.

(Part No. 22; Page No. 208)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 7924**

**Q 2: Is there any reported Islamic texts in which the Prophet (peace be upon him) prohibited smoking?**

**A:** There is no Nas (Islamic text from the Qur'an or the Sunnah) reported specifically in this regard, but smoking is one of the evil unlawful things included in the general meaning of Allah's Statement: ﴾And prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods)﴿ It is harmful and therefore falls under the Hadith: ﴾There should be neither harming nor reciprocating harm﴿ Moreover, spending money on harmful evil things is Haram (prohibited), because it is a kind of wasting money; therefore, it is included in the general meaning of Allah's statement: ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord﴿ It wastes money and the Prophet (peace be upon him) prohibited squandering money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 7756**

**Q 3: What is the ruling on trading in tobacco products? The seller knows tobacco is Haram (prohibited) and he does not smoke, but just wants to collect money. Is this money lawful? Is it permissible for him to spend that money on Hajj or other righteous deeds?**

**A:** Trading in tobacco and other similar products is Haram. The money gained from that trade is ill-gotten and Haram. Spending on Hajj and other righteous deeds must be from lawful money. However, if a Muslim spends that money on Hajj or the like, his Hajj will be valid but he will still be considered a sinner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Chairman |
| --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 6704**

**Q 2: Is it permissible for a smoker to carry cigarettes when he goes to the Masjid (mosque) for Salah (Prayer)? What is the ruling on this?**

**A:** It is not permissible for a person to enter the Masjid with cigarettes or to carry them during Salah. If he does, he will be committing a sin, but his Salah is valid.

**(Part No. 22; Page No. 210)**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 6687**

**Q 1: A person has smoked since he was young. When he grew up, he became an Islamic Studies teacher but from time to time, he smokes one or two cigarettes. how can he quit smoking? Should he cure himself by eating specific types of nuts?**

**A:** A habitual smoker should rid themselves of this bad habit by any available lawful means. As you know, people's natures and their readiness differ, so each person should choose what is suitable for them to change this bad habit. This is not impossible even if there is hardship; it is still within human capacity. Beasts and wild animals change their behavior by learning and training and the same goes for humans.

(Part No. 22; Page No. 211)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 6616**

**Q 4: Is smoking considered Haram (prohibited) even when a smoker finds it hard to give it up, or when they learn that it is Haram only after having been used to it?**

**A:** smoking is prohibited. Finding it hard to give it up or ignorance of its ruling is no excuse. Any smoker can quit smoking if they have a strong will. When there is a will, there is a way.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 7946**

**Q 4: Some people in Tihamah grow tobacco, which is a widely spread practice in Tihamah. These people claim that as long as they grow it and sell it only, not smoke it, it is not Haram (prohibited). What is the ruling on growing and selling it, if a person does not smoke it?**

(Part No. 22; Page No. 212)

**A:** It is Haram to grow, sell or buy tobacco, as it is considered a form of cooperation in sin and transgression, whereas Allah (Exalted be He) says, ﴾but do not help one another in sin and transgression.﴿ Its price is also considered ill-gotten money.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 8862**

**Q 2: What is the ruling on smoking cigarettes? What do I have to do if one of my parents asks me to pay the cost of their cigarettes?**

**A:** Smoking cigarettes is Haram (prohibited). Accordingly, if one of your parents asks you to pay for their cigarettes; you have to not do so and you are not considered sinful for this because of the Hadith in which the Prophet (peace be upon him) said, (No human being should be obeyed in matters involving disobedience to Allah.) On the other hand, you have to advise your parents kindly to give up smoking and you have to tell them about its harms. Finally, you have to behave with your parents in the world kindly, and follow the Path of your Lord.

(Part No. 22; Page No. 213)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 15834**

**Q 3: A smoker claims that smoking is Makruh (reprehensible), not Haram (prohibited). What is the ruling on this, supported with evidence?**

**A:** The ruling is that smoking is Haram, due to its foul taste, bad smell and harms. Allah (Exalted be He) described his Prophet (peace be upon him) saying, ﴿he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴾ The world health organizations unanimously agree on its great harms. Anything that carries such qualities is Haram and unlawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 16484**

**Q 2: What is the Islamic ruling on cigarette smoking?**

**A:** Smoking is prohibited in Islam because it is a malicious habit which harms one's health and wastes money uselessly. The presence of one of these reasons is sufficient to declare it prohibited. Prohibition becomes all the more emphatic when all these reasons are present.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholary Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

## Ta`zir

**The sixth question of Fatwa no. 6687**

**Q 6: when a Muslim has sexual intercourse with a Christian woman while dressed without penetration, what is the ruling on him if he does so whether he is married or not?**

**A:** A Muslim who does so is a sinner and must make Tawbah (repentance to Allah) and seek forgiveness from Allah (Exalted be He). If he is proved to have committed such an act without penetration, the Muslim ruler shall inflict the suitable Ta`zir (discretionary punishment) on him that he believes will be a deterrent.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 6634**

**Q 1: What is the ruling on a person who does the following things: isbal (lengthening and trailing clothing below the ankles), shaving their beard, watching pornographic movies, backbiting and slandering, wearing makeup and growing the nails for men, neglecting offering Salah (Prayer) in the Masjid (mosque), intermingling between men and women in parties, and eating and drinking with the left hand without an excuse?**

**A:** Such a person is considered disobedient to Allah. It is prescribed to advise them, so that they

(Part No. 22; Page No. 216)

may be guided by Allah, and urge them to perform sincere Tawbah (repentance to Allah), perform good deeds and seek Allah's forgiveness. May Allah accept their Tawbah and forgive them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 6185

Praise be to Allah Alone, and may peace and blessings be upon His Messenger, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta' has read the Fatwa request submitted to His Eminence the Chairman from the General Manager of the Drainage Services Department of the eastern region, through His Eminence the Head of the eastern zone courts, that carries the number (2020) in the Research Department, dated 19/8/1403 A.H. It states the following:

The system of Drainage Services Organization, established according to the royal decree number (27), dated 23/6/1391 A.H., of which article (16) states that if a person does not pay their dues to the organization in seven days starting from the date of claiming, the organization shall impose a 20% fine on them. If they do not pay their dues,



the organization shall take their dues in addition to a 20% fine. If they still do not pay their dues, the organization shall take their dues in addition to the fine, according to the tax rules. The organization asks whether this 20% fine entails any opposition to Shari`ah (Islamic law), regarding the following two factors:

First, the organization does not lend people money; it is a sum of money due on the people in return for using the water and the drainage system.

Second, this fine is in return for the efforts exerted by the organization for claiming and sending warnings.

Please advise.

The Committee gave the following answer:

There is no harm in taking the mentioned fine as a discretionary punishment to achieve a public interest, which is acceptable according to the more authentic of the two main views of scholars, and to block the means leading to infringing public rights.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

## Rulings on Theft

**The second and fourth questions of Fatwa no. 3339**

**Q 2: There is a disagreement between Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body) and Shi`ah (Shi'ites) concerning the part of the hand that should be cut off when executing the Had (ordained punishment for violating Allah's Law) of theft. Is it permissible to admit both opinions without being accused of partiality?**

**A:** First of all, Allah (Exalted be He) says: ﴾And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.﴿ The least part to which the term "hand" applies according to the Arabic language with which the Qur'an was revealed is the palm including the fingers to the elbow. Thus, it is not permissible to forsake this part to what is minimal, because this contradicts the ruling mentioned in the Ayah (Qur'anic verse). The Prophet (peace be upon him) and his Sahabah (Companions of the Prophet) confirmed this ruling through their deeds, as it was authentically reported on the authority of Abu Bakr and `Umar (may Allah be pleased with them) that they said, "If a person steals, their right hand should be cut off starting from the elbow." None of the Sahabah (may Allah be pleased with them) said otherwise. Thus, this ruling is a consensus. The connotation of the word in the language as well as the opinions of the Salaf (righteous predecessors) have agreed that the cutting of the thief's hand



starts from the joint of the elbow to the palm.

Second, the Hudud and the manner of executing them are Tawqifiy (bound by a religious text and not amenable to personal opinion). They are subject to theoretical and practical evidence, without paying attention to the pleasure or the displeasure of people or sects. Furthermore, approving the two opinions will cause nothing but confusion and perplexity in the execution of the Hudud among the Ummah (nation based on one creed); and this is totally unacceptable.

**Q 4: In the case of executing the Had of theft, is the criminal entitled to have the amputated hand surgically reattached?**

**A:** The thief has no right to have the amputated hand reattached, because that would mean the disappearance of the signs of the punishment for his crime. The effectiveness of the rebuke would therefore be lost. Also, this would be contrary to the idea of punishment as stated in the Ayah in which Allah (Exalted be He) says: ﴾as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 221)

**The sixth question of Fatwa no. 6800**

**Q 6: Some people permit stealing from Muslim governments and justify this by the fact that such governments do not rule according to shari`ah (Islamic law). How can we refute such a claim?**

**A:** Stealing is absolutely Haram (prohibited). This ruling applies to stealing from individuals and governments alike even if such governments do not rule by Shari`ah. Allah (Exalted be He) says, ﴾And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands﴿ and: ﴾And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.)﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 4048**

**Q 5: Is one considered a thief if they steal something from a national company on account of the company's deducting part of the wages they are entitled to receive?**

**A:** This act is considered a theft and is forbidden. If that person is entitled to any right, they should claim it through lawful means.

(Part No. 22; Page No. 222)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The thirteenth question of Fatwa no. 5276**

**Q 13: Someone robbed some people. As an act of atonement and after being unable to locate them, he gave away a larger sum of money as Sadaqah (charity). He dedicated the reward of Sadaqah to the people whom he had robbed.**

**A:** If a person gives in charity the things they have stolen or their value on behalf of the person they have robbed after being unable to locate them, it will be sufficient. We ask Allah (Exalted be He) to grant them forgiveness and accept their sincere repentance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 11003**

**Q 3: What is the ruling on whoever steals a Mus-haf (Arabic Qur'an) or religious or cultural books to spread their benefits for the sake of Allah (Exalted be He) and His honorable Messenger?**

**(Part No. 22; Page No. 223)**

**A:** Stealing is Haram (prohibited) whether the thief wants to avail from it in the cause of Allah or not. Whoever has stolen something has to return it to whom it is due. They also have to make Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah, may He be Glorified and Exalted).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 17627**

**Q 5: What are the conditions of cutting off a thief's hand?**

**A:** Nine conditions have to be met before cutting off the hand of a thief:

1. The existence of an incidence of theft i.e. stealing while concealing oneself. Thus the hand is not to be cut off for snatching.

2. That the thief is Mukallaf (person meeting the conditions to be held legally accountable for their actions). Accordingly, no Had (ordained punishment for violating Allah's Law) is to be applied upon a child or a mad person.

3. That the value of the stolen property reaches the Nisab (the minimum value of property stolen that entails execution of the prescribed penalty for theft i.e. one quarter of a golden Dinar). The hand is thus not to be cut off if the value of the stolen property is less than the Nisab.

4. That the stolen property is normally valuable.

5. That the stolen property does not involve any uncertainty.

(Part No. 22; Page No. 224)

6. That the stolen property is taken from a Hirz (well-fortified place).

7. That the thief took the stolen property out of a Hirz.

8. That the conviction of the thief is proven before the judge by the testimony of two male `Adl (of upright character) witnesses or by the confession of the thief.

9. That the stolen property is claimed by its real owner.

However, checking the foregoing conditions with regard to specific incidences of theft is to be referred to the legal judiciary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 7405**

**Q 2: Are dancing and drinking alcohol Haram (prohibited) or Makruh (reprehensible)? What is the ruling on gazing at a woman other than one's wife? What is the ruling on a thief?**

**A:** women dancing in front of men is Haram. drinking alcoholic beverages is also Haram. They are, moreover, major sins. furthermore, a man gazing at a woman other than his wife and listening to her singing is Haram. In addition, whoever does so should be advised to repent. If he does not comply, he should be given a discretionary punishment.

Besides, theft is prohibited. Accordingly, whoever steals a Nisab (the minimum amount of property stolen that entails execution of the prescribed penalty for theft)

(Part No. 22; Page No. 225)

from a protected property out of its enclosure without any doubt that may drop the punishment, his hand is to be cut off. However, establishing Hudud (prescribed penalties) is up to the ruler or their representative.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first and second questions of Fatwa no. 1500**

**Q 1, 2: a man, who stole from another man long ago, wants to repent and pay back what he has stolen. However, he does not know the place where the man lives, whether he is alive or dead or even who he is. What is the ruling on this? What should the man do to save himself from Allah's punishment?**

**How should the case be if the stealer knows the victim who died but left behind separate heirs whose location he does not know but knows only some of them?**

**A:** Theft is a major sin. Allah judged the stealer's hands to be cut. Allah (Exalted be He) said, ﴿And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.﴾ However,

(Part No. 22; Page No. 226)

Allah exhorted repentance. He (Exalted be He) said, ﴿But whosoever repents after his crime and does righteous good deeds (by obeying Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.﴾ Repentance, generally, is of two types: Repenting from violating Allah's rights and repenting from violating people's rights. There are three conditions for the former, i.e. admitting one's sin, giving it up and regretting committing it while being determined not to commit it again.

For the latter category a fourth condition is added, namely, paying back money taken unjustly to its deserving owner or seeking his forgiveness. If both are not feasible, the sinner should give the money in charity on behalf of its owner. Regarding violating people's non-monetary rights, the sinner has to seek the victim's forgiveness. If this is not feasible, the sinner has to supplicate to Allah for the victim.

Given that, the man who stole money and wants to repent and pay back what he has stolen has to return the money to its deserving owner if alive or to his heirs if dead whenever possible. If the man dies while the stealer knows some of his heirs, the stealer has to give them their respective shares of the stolen money. However, if the stealer cannot know the deserving owner, he should give the money in charity on behalf of the owner.

(Part No. 22; Page No. 227)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|

| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |
|---|---|---|

**The first and fifth questions of Fatwa no. 20948**

**Q 1: my grandfather was entrusted with some sheep which my father used to shepherd before reaching the age of puberty. One day he slaughtered one of them but did not eat it or benefit from it at all. In fact, it was no more than frivolous play. My father then told my grandfather that the sheep died and did not tell him about the truth. However, the sheep owner did not object to Allah's Decree. Now, both may father and grandfather are dead (may Allah be merciful with them). What should I do? If my father is liable to anything, how and out of whose property should it be paid and how should it be spent? Actually, I do not know the sheep owner. Answer us, may Allah reward you!**

**A:** Since you do not know the sheep owner, you should give its price in charity on behalf of him out of your father's property that he left behind or out of your own money. In sha'a-Allah (if Allah wills), you will be rewarded for doing so.

**Q 5: I was a student in a certain school. the school asked me to help the buffet worker. Sometimes, some colleagues would ask me to give them something from the buffet to be paid for on the next day.**

(Part No. 22; Page No. 228)

**However, they would not pay on the next day. Now, I gave up the whole business and do not know the exact sum of money. Moreover, school officials have been changed. What is the ruling on the issue? If I am liable to pay any sum of money, how and to whom should it be paid? Please bear in mind that it is difficult for me to tell the new school officials the truth of the matter.**

**A:** If you know the students who did not pay their dues, you have to ask them to pay off their dues to the school's buffet. Otherwise, you will have to pay them yourself as you are responsible for your negligence. Thus, you should assess them and pay them to the buffet whenever possible. Otherwise, you should give them in charity on behalf of the buffet's owners. In addition, you will have to repent to Allah and not to do it again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

Fatwa no. 21072

**Q: One of my relatives had a sum of money; 7200 riyals. When I asked him how he obtained that money, he said they were ill-gotten gains. The sum is now with me.**

(Part No. 22; Page No. 229)

**I would like to ask what I should do with this money; may I give it to a charitable society or give it to a Miskin (needy)? Should I allocate it to build a Masjid (mosque)? It is important to mention that since my relative's brother has known that I have this sum of money, he is asking for it to fulfill his needs, as he wants to pay the salary of his maidservant even though he is an employee and his monthly salary exceeds three thousand riyals. Should I give him the money? Kindly give me a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning how to make the best use of this money. I would also like to inform you that the person who earned this money unlawfully has repented to Allah (Exalted be He) and regretted what he had done, especially that he did not take that money from people who were known to him that he could return it to them; rather, he obtained it by means of illegal selling.**

**A:** If this sum of money, which you found with your relative, was earned from unlawful profits or from selling forbidden goods, he should get rid of it by spending it in general charitable projects, other than building Masjids. He should also repent sincerely to Allah (Exalted be He) from that heinous deed. This ruling is effective if the money was not taken from people he knows quite well. If that money was gained from the value of stolen property or property that was taken forcefully or the like, he should repent sincerely to Allah (Exalted be He) and return the money to its owner if he finds him, or to his heirs if he is dead. However, if he cannot find both, he should pay it as Sadaqah (voluntary charity) in behalf of its real owner. If the owner of the money comes afterwards and demands the money, your relative should pay it to him and he would still be rewarded for his Sadaqah in sha'a-Allah (if Allah wills).

(Part No. 22; Page No. 230)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

Fatwa no. 20921

**Q: Three months ago, I was promoted to cashier in our department. I found it embarrassing to add trivial change of Halalas to the employees' salaries; especially that the available amount was never enough. Therefore, the change accumulated and made up an amount ranging from 300 to 500 Riyals. The first time, I gave them in charity to a needy employee; the second time, I divided them between my grandfather and a needy person. This third time, I am holding them waiting for your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah protect you!**

**A:** You should pay the stated amounts of money to those entitled to them, unless they allow you to give them in charity on their behalf. In the future, you should get Halalas from the Monetary Agency to pay the employees their respective dues.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

## The penalty for Riddah

**The first, second, and third questions of Fatwa no. 21166**

**Q 1: What is meant by Riddah (apostasy)?**

A: Riddah is defined as an act of giving up the Din (religion) of Islam and converting to Kufr (disbelief). it takes place by words, actions, doubts, or abandonment.

Riddah may take the form of spoken words, such as by speaking blasphemy or insulting the Messenger (peace be upon him).

It may take the form of actions, such as by prostrating to the Cross or an idol, slaughtering for the sake of the occupants of graves, or mistreating the Mus-haf (Arabic Qur'an).

It may take place by having doubts. A Murtad (apostate) may have doubts about the truthfulness of Islam or the Prophet (peace be upon him).

It may take the form of abandonment, such as by forsaking Islam. A Murtad neither learns Islam nor acts according to its teachings.

**Q 2: why is Riddah severely punished by death?**

A: A Murtad is to be put to death because Allah (Exalted be He) says: ﴿And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴾



It was authentically reported that the Prophet (peace be upon him) said: ﴾"Whoever changes their Din (of Islam), put them to death."﴾ (Related by Al-Bukhari in his Sahih (authentic) Book of Hadith) The Hadith indicates that the Murtad who insists on Kufr after being advised and refuses to repent shall be put to death. Also, it was authentically reported that the Prophet (peace be upon him) said: ﴾"It is not permissible to shed the blood of a Muslim who bears witness that there is no deity but Allah and that I am the Messenger of Allah, except in one of three (cases): a soul for a soul (i.e. in the case of murder); a previously married person who commits Zina (premarital sexual intercourse and/or adultery); and someone who leaves their Din and separates from the Muslim main body."﴾ (Related by Al-Bukhari and Muslim)

There are many reasons for punishing the Murtad severely. They include the following:

1. This penalty is designed to deter someone who embraces Islam out of hypocrisy and urges them to hold fast to Islam. They should have deep insight and be aware of the consequences of Riddah in the worldly life and in the Hereafter. Anyone who professes Islam has accepted, at their discretion and consent, to adhere to all its rulings and obligations. Among these rulings is putting the Murtad to death.

2. Anyone who professes Islam has become a member of the Muslim community. Those members must have loyalty to this community, support it, and combat anything that may cause Fitnah

(temptation), destruction, or disunity in the Muslim Ummah (nation based on one creed).

(Part No. 22; Page No. 233)

A Murtad gives up their loyalty to the Muslim community. Even more, they jeopardize it and expose it to afflictions whose consequences are even worse. Islam has laid down this severe punishment to prevent this crime and to deter people from committing it.

3. Riddah may lead to enticing other people, especially those who are gullible, Muslim or not, to invent falsehood. Those people see the Murtad as a person who has given up Islam because of their awareness of its reality and details, and think that if it had been the true Din, they would not have abandoned it. Accordingly, they adopt the doubtfulness, lies, and falsehood the Murtad attributes to Islam to distract other people from Islam and to extinguish its light. Killing a Murtad, thus, becomes mandatory in order to protect Islam from the liars' distortion, to preserve the Iman (Faith) of Muslims, and to remove any harm that may face those who desire to embrace it.

4. The death penalty is imposed under modern human laws to maintain public order and safety. If this penalty is imposed to prevent some crimes, such as drug traffic and others, it is better and more deserving to impose it to protect the true Din of Allah, which falsehood cannot approach it from before or from behind, and which brings goodness and happiness in the worldly life and in the Hereafter. Anyone who opposes Islam, tries to extinguish its light, distorts it, and invents falsehood about it to justify

(Part No. 22; Page No. 234)

their Riddah must be severely punished.

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**Q 3: if a Muslim who apostatizes and abandons islam deserves the death penalty, why does not a non-Muslim who converts to islam deserve the same penalty?**

**A:** By professing Islam, the person obeys Allah (Glorified be He) and achieves actual servitude to Him. Any competent creature, whether from among mankind or Jinn (creatures created from fire), is obligated to believe in Allah's Religion. This is Allah's Right that all His Creation have to fulfill. Allah (Exalted be He) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ He (Glorified be He) also says: ﴾Truly, the religion with Allâh is Islâm.﴿ Allah (Glorified and Exalted be He) says: ﴾And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers.﴿ and ﴾O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - See V.2:2).﴿ Also, Allah (Glorified and Exalted be He) says about the great reward of the person who professes Islam with deep belief in Allah and translates their Iman (Faith) into good deeds: ﴾"Verily those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (Paradise) for their entertainment.﴿ ﴾"Wherein they shall dwell (forever). No desire will they have for removal therefrom."﴿

**(Part No. 22; Page No. 235)**

Allah (Glorified be He) says: ﴾O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve.﴿ and ﴾Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.﴿ and ﴾Whoever works righteousness - whether male or female - while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).﴿ There are many Ayahs (Qur'anic verses) to the same effect. Therefore, the person who professes Islam and believes in Allah as the Lord, in Muhammad (peace be upon him) as a Prophet and Messenger, and in Islam as a religion will be rewarded by gaining Allah's Guidance and Light, having a blissful life in this world and in the Hereafter, attaining bliss in Jannah (Paradise), gaining Allah's Pleasure, and being saved from the Fire.

On the other hand, the person who apostatizes and abandons Al-Haqq (the Truth), that was revealed by Allah, is disobeying Allah (Exalted be He) and neglecting His Orders. Hence, they deserve to be punished by the death penalty in this world and by staying in the Fire forever in the Hereafter. This is according to the Judgment of Allah

**(Part No. 22; Page No. 236)**

(Glorified and Exalted be He) as mentioned in His Saying: ﴾And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family,

and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The fourth question of Fatwa no. 4792**

**Q4: Should the Hadd (prescribed penalty) be carried out retrospectively upon a person who committed apostasy? i mean if a Muslim committed a sin in the past which rendered him an apostate, and he repented to Allah (Exalted be He), should he receive the Hadd (prescribed penalty), because of his apostasy in the past? It should be noted that his apostasy was in a country that does not apply the rulings of Shari`ah. Is his repentance sufficient for the forgiveness of his sin of apostasy and canceling the Hadd (prescribed penalty)?**

**A:** It is not permissible to execute the Hadd of apostasy on the person who leaves Islam then returns to it in repentance; because the Hadd is only applied to an apostate who insists on apostasy. The repentance of an apostate nullifies what was done before it. This is according to the evidence from the Qur'an and the Sunnah (the sayings reported from the Prophet).

(Part No. 22; Page No. 237)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 9438**

**Q 4: What is your opinion on a person who claims that having illegitimate sexual intercourse with unmarried women is not prohibited, and that what is prohibited is having sex with married women, and that only the later is called Zina (adultery)?**

**A:** The person who claims so is Kafir (disbeliever), according to the Ijma` (consensus of scholars) of Muslims based on the general texts of the Qur'an and the Sunnah (whatever is reported from the Prophet) that explicitly prohibit both cases and called them Zina. They explained the punishment for these sins. Allah (Exalted be He) says: (And come not near to unlawful sex. Verily, it is a Fâhishah (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).) He also said: (The fornicatress and the fornicator, flog each of them with a hundred stripes.) The Prophet (may peace be upon him) said: (Receive (knowledge) from me, receive (knowledge) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year.



If a married male commits adultery with a married female, they shall receive one hundred lashes and be stoned to death.) Related by Ahmad Muslim and Ibn Majah.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 19351

Q: We submit this question to you, and beseech you by the covenant that Allah has with the people of knowledge to clarify it for people and not to conceal it, and to decisively reply to the doubtful matters raised by a man named Dr. Ahmad Al-Bughdady. This person continuously contests Allah's Din (religion) of Islam and tends to stir people's doubts in its rulings. He addresses people in newspapers and the media until he has succeeded to affect the minds of many Muslims - I seek refuge with Allah from this. Among the claims of this charlatan are the following:

1- denying the Had (ordained punishment for violating Allah's Law) of stoning. He says: "Killing the married or previously married woman/man has not been mentioned in the Qur'an, but jurists as usual have approved the penalty of stoning to death." [Kuwaiti Al-Anba' newspaper, issue no. 9550]

2- denying the Had of Riddah (apostasy) in addition to mocking jurists, for approving it. He says: "Jurists boast of the penalty of executing the apostate and harming non-Muslims." [Kuwaiti Al-Anba' newspaper, issue no. 7124]

He adds: "It is not true that the sound Shari`ah (Islamic law) has



the final say in this regard the same way as claimed or desired by the jurists, due to the variation between the texts and rulings of the Hadith and that of the Qur'an. The Qur'an is decisive in deeming those who defect from their Din to be Kafirs (disbelievers), but there is no mention of any execution or penalty, while on the other hand, the Hadith prescribe the death sentence for Riddah." [Kuwaiti Al-Anba' newspaper, issue no. 7053]

3- Preferring the secular state to the religious state. He says: "Jurists have insistently refused to take a firm attitude toward the new state that is putting one step toward secularism and the other toward `Aqidah (creed) regarding worship. In fact, all the traditional concepts mentioned in "Al-Ahkam Al-Sultaniyyah wa Al-Siyasah Al-Shar`iyyah" have been ignored, but no one would ever want to admit this, especially after knowing the merits and advantages of a civil society based on democracy, liberty and equality, which are better than a religious society." [Kuwaiti Al-Anba' newspaper, issue no. 7100]

4- his call to discard legal texts. He says: "The present time represents a reality that we have to deal with in a more pragmatic manner. In other words, we have to give precedence to the interest over the Qur'anic text, for actually what happens nowadays involves discarding the Qur'anic text by means of self-deception under the principle of 'necessity makes forbidden things permissible' or 'graduation in application', besides other



juristic principles that represent a means of deluding the religious text. It is better for Muslims to stop doing this and declare their failure to apply the fundamentals of sound

Shari`ah. Reality is much more powerful than the religious text." [Kuwaiti Al-Anba' newspaper, issue no. 7276]

5- Refusing to deem Jews, Christians and Buddhists to be Kafirs. He says: "As for the blind classification of this being a Muslim and that being a Kafir, it should be replaced with the description of the person's religious character - a Christian, a Jew or a Buddhist - according to their belief rather than calling them Kafirs. This is because a Muslim is a Kafir from the Christian traditional perspective." [Kuwaiti Al-Anba' newspaper, issue no. 6941]

6- Doubting the compilation and preservation of the Noble Qur`an and raising doubts about the honorable Sahabah (Companions of the Prophet). He says: "I know that many people who have weak intellect and limited education may ask, 'How can we tolerate those who analyze and investigate the religious text?' I really think that they do not hesitate to claim whoever thinks of asking the following question as a Kafir, 'How can we trust the compilation of the Qur'an by the Sahabah who happened to keep or write it on leather or bones?' Surely such a question violates the taboos set by the religious order." [Kuwaiti Al-Anba' newspaper, issue no. 7290]

7- Doubting the Prophetic Hadith. He says: "Only few



people know that the first to reject the Prophetic Hadith and highlight the need to verify them were jurists and scholars themselves, to say nothing of the second Rightly Guided Caliph `Umar ibn Al-Khattab, who would beat Abu Hurayrah because of his frequent narrations. `Umar used not to believe Abu Hurayrah unless he brought him witnesses. After `Umar's death, Abu Hurayrah started to narrate many Hadith." [Kuwaiti Al-Siyasah newspaper, issue no. 9564]

He adds, "`Urwah would look at the Sahabah, saying, 'I swear by Allah that a man amongst them would take the spit of the Prophet (peace be upon him) with his hands and rub his face and skin with it.' In conclusion, Al-Tabary recorded history in an improper, senseless manner, yet despite the large number of Muslim historians who existed at that time, none were able to rectify Al-Tabary's accounts from such nonsense and superstitions." [Kuwaiti Al-Anba' newspaper, issue no. 7283]

8- Denying that Islam has provided for human rights. He says, "We still do not feel shame when we write or say that Islam is the first religion to recognize human rights." [Kuwaiti Al-Anba' newspaper, issue no. 6822]

In addition to other forms of slander of the Din, Sahabah and scholars, and doubting the texts and clear evidence of Shari`ah and the sound principles of Islam.

I would like the scholars to answer the following questions:

1- What is the ruling on the claims of this man?



2- What is the ruling on whoever claims and believes in these views?

3- What should be done about this person?

4- Is it permissible for newspapers to publish his or any other person's opinions under the pretext of freedom of expression? What should be done regarding the newspaper that continues to publish such opinions and allows this man and the like to write in them?

It is clear to Your Eminence that Muslims are in dire need, at the present time where sedition and mischief prevail, of the guidance of people of knowledge who fear Allah

**alone, those by whom Allah shall support this Din and use their speeches in repressing sick-hearted hypocrites. Therefore, we ask you to promptly reply to us and guide us to what is right in order to refute these falsehoods. It is Allah Alone Whose help can be sought!**

**A:** Firstly, the Had of stoning is proven in the Ayah that was literally abrogated but whose ruling remained in Surah Al-Ahzab: "If a married man or woman commit fornication, decisively stone them [to death], this is Allah's Punishment, Allah is All-Wise, All-Mighty." The same thing is also authentically reported from the Messenger of Allah (peace be upon him) through Tawatur (a significant number of narrators whose agreement upon a lie is impossible) with respect to his sayings and deeds, in addition to the Ijma` (consensus of scholars). Only the people of Bid`ah (innovation in religion), such as Kharijites and the like, deny this ruling.

**Secondly,** the Had of Riddah has been proven by authentic Hadith. For example, the Prophet (peace be upon him) said, ("It is not permissible to shed the blood of a Muslim except in three cases: (in just retaliation) a life for a life,



a previously-married person who commits Zina (premarital sexual intercourse and/or adultery), and the one who changes their religion and forsakes the Jama`ah (Muslim main body).") (Related by Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy and Al-Nasa'y) He (peace be upon him) also said, ("Anyone who alters their religion, execute them.") (Related by Al-Bukhari, Al-Tirmidhy, Abu Dawud and Al-Nasa'y)

Moreover, the Sahabah applied the Had of Riddah after the death of the Messenger of Allah (peace be upon him). ("It is narrated on the authority of Abu Musa Al-Ash`ary (may Allah be pleased with him) that he said: Mu`adh came to me in Yemen, where there was a Jew who converted into Islam and then apostatized. When Mu`adh came, he said: 'I will not dismount from my riding animal until this man is executed.' The Jew had been commanded to repent a priori.") (Related by Al-Bukhari, Muslim, Abu Dawud and Al-Nasa'y) It is also related on the authority of `Ikrimah that he said: `Ali (may Allah be pleased with him) brought some apostates and burned them. When Ibn `Abbas knew about this, he said, "If I were in his place, I would not have burned them, for the Prophet (peace be upon him) had prohibited to do so when he (peace be upon him) said, ('Do not punish (anybody) with Allah's Punishment (i.e. Fire).') Rather, I would execute them, for the Messenger of Allah (peace be upon him) said, ('Anyone who alters their religion, execute them.'") (Related by Al-Bukhari, Al-Tirmidhy, Abu Dawud and Al-Nas'y) However, none



of the Muslims who had any legitimate dissent ever disagreed with this, praise be to Allah.

**Thirdly,** preferring a secularist state to an Islamic one is tantamount to preferring Kufr (disbelief) to Iman (faith), as Allah (Exalted be He) says: (Have you not seen those who were given a portion of the Scripture? They believe in Jibt and Tâghût and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).) (They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,)

**Fourthly,** the Islamic Shari`ah is comprehensive and relevant for all times and places until the Day of Resurrection. It has been sent down by the All-Wise, the Worthy of All Praise. Therefore, if someone claims that it does not suit this age or that the man-made systems are more appropriate, they are considered Kafir, for in so doing, they are disavowing Allah and His Messenger (peace be upon him) with respect to the perfection and applicability of Shari`ah to all times and places. Allah

(Exalted be He) says: ﴾Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Tâghût (false judges)﴿ up till: ﴾But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.﴿

**(Part No. 22; Page No. 245)**

**Fifthly,** allah (may he be Exalted and Glorified) declared the Jews and Christians disbelievers, as they did not believe in Muhammad (peace be upon him), when He says: ﴾Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.﴿ ﴾They are in truth disbelievers.﴿ Allah also says: ﴾Those who disbelieve from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn, were not going to leave (their disbelief) until there came to them clear evidence.﴿ up till: ﴾Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikûn will abide in the Fire of Hell. They are the worst of creatures.﴿ And Allah (Exalted be He) says: ﴾Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary).﴿ ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."﴿ Allah also says: ﴾Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn﴿

**(Part No. 22; Page No. 246)**

**Sixthly,** anyone who doubts the preservation of the Qur'an from change and alteration is a Kafir, because they are disavowing Allah's statement: ﴾Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).﴿ Allah also says: ﴾Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل).﴿ The Qur'an and Sunnah are preserved by Allah without any change or alteration, flawlessly and clearly transferred from the Salaf (righteous predecessors) to the successors, praise be to Allah for this. In addition, slandering the Sahabah is a form of disavowal to Allah (Glorified be He) in His praising and commending them, when He (Exalted be He) says: ﴾Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves.﴿ Allah also says: ﴾And the foremost to embrace Islâm of the Muhâjirûn (those who migrated from Makkah to Al-Madinah) and the Ansâr (the citizens of Al-Madinah who helped and gave aid to the Muhâjirûn) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him.﴿ And He (Glorified be He) says: ﴾Indeed, Allâh was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree﴿ Further, the Prophet (peace be upon him) said, ﴾"Do not revile my Companions, for by the One in Whose Hand my soul is, if one of you were to spend

**(Part No. 22; Page No. 247)**

the equivalent of Uhud in gold (in charity), it would not amount to a mudd (a dry measure) or even half a Mudd spent by one of them."﴿ Rather, only those who fight Islam amongst Shiites, hypocrites and those who are evil-hearted tend to slander the Sahabah.

**Seventhly,** contesting the Sunnah of the Messenger (peace be upon him) and raising doubts about it is considered a sort of contesting the Noble Qur'an, which ordained to intake the Sunnah and work in accordance with it. Allah (Exalted be He) says: ﴾And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).﴿ The Prophet (peace be upon him) said, ﴾"I have been given the Qur'an and something like it with it (the Sunnah)."﴿ Allah (Exalted be He) says: ﴾Allâh has sent down to you the Book (The Qur'ân), and Al-Hikmah (Islâmic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways)﴿ The "Book" is the Qur'an, while "Al-Hikmah" is the Sunnah. Therefore, only the Al-Jahmiyyah, Mu`tazilah (Muslim sects) and those following Jewish and Christian orientalists and whoever absorbed their culture and has taken from them tend to contest the Sunnah of the Messenger of Allah (peace be upon him).

**Eighthly,** anyone who claims that Islam does not provide every person their due rights



accuses Allah (Glorified be He) of injustice and oppression, for Islam is sent down by Allah, Who has described it (Islam) to be a source of guidance and mercy for people. How can it be a source of guidance and mercy if it does not guarantee people's rights and save them from injustice? Anyone who describes Islam as such is a Kafir, disavowing Allah and His Messenger (peace be upon him). We ask Allah to grant us security and safety from this!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

## Killing oneself

**The fifth question of Fatwa no. 2762**

**Q 5: I have read in many books and heard from many people that those who love to build lofty buildings, have sexual relations with women, and assume positions of power; the enemies of religion, justice and equity, tortured some Muslims or some politicians with fire until death. Some of them died from electrocution and others were cut piece by piece. Is it permissible for one whom Allah tests or afflicts with such torture to kill themselves in order to escape this slow death and mutilation of their senses and organs while they are alive? Or are they included in the warning mentioned in Sahih (authentic book of Hadith) by Al-Bukhari where the Prophet (peace be upon him) said,** ("Anyone who threw himself from (the top of) a mountain and killed himself will fall in the Fire of Hell for eternity, and anyone who killed himself with iron (a weapon) will have it in his hand and will be thrusting it in his stomach in the Fire for eternity...")

**A:** It is not permissible for those who are afflicted with sickness or severe harm from an enemy or the like to kill themselves because of Allah (Exalted be He) says: (And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.) (And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.)



The Prophet (peace be upon him) also said, ("Amongst the people who were before you, there was a man who had a wound. Growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop until he died. Allah (may He be Glorified and Exalted) said, 'My Slave hurried to bring death upon himself, so I have forbidden him (to enter) Paradise.'") (Agreed upon by Al-Bukhari and Muslim) Furthermore, the Prophet (peace be upon him) said, ("Anyone who kills themselves with anything will be punished on the Day of Resurrection with it.") (Agreed upon by Al-Bukhari and Muslim on the authority of Thabit ibn Al-Dahhak Al-Ansary) However, a Muslim should be patient, endure the torture and resort to Allah, asking Him for a way out. Allah (Glorified be He) says: (Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations?) He also says: (Verily, along with every hardship is relief,) (Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).)



May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 9017**

**Q 2: What is the ruling on someone who tries to commit suicide by taking poison but later dies of natural causes? Does they fall under those about whom the Messenger (peace be upon him) said,** ("Anyone who kills themselves with something will be tormented with it on the Day of Resurrection.")

**A:** Taking poison to commit suicide is one of the major sins, even if the person did not die of it. However, the case does not fall under the general meaning of the Hadith where the Prophet (peace be upon him) said, ("Anyone who kills themselves with something will be tormented with it on the Day of Resurrection.") for this person did not actually kill themselves.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The sixth question of Fatwa no. 6362**

**Q 6: There is a man who suffers from epilepsy and may fall unconscious for hours. One day, he threw his wife out of the house, shot himself with a gun, and died. Will**



**he be considered as having committed suicide? Is there any Sawm (Fast) or Sadaqah (voluntary charity) that his heirs can do on his behalf?**

**A:** If he killed himself with the gun at the time he was experiencing a seizure, there will be nothing on him or his heirs at all, The Prophet (peace be upon him) said, ("The pen is raised from three (they are not held accountable for their conduct)...") and he mentioned among them the insane until he is restored to reason.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 5958**

**Q 3: What is the ruling on someone who takes their own life? Would they be considered Muslim or Kafir (non-Muslim)?**

**A:** If a Muslim kills themselves by mistake, they will be excused and will not be regarded as sinful. However, if they kill themselves intentionally due to difficult circumstances without being contempt of Allah's Divine Decree, they will not be Kafir, but they have committed a major sin and are threatened with Fire. Their affair rests with Allah. He may punish them if He so wills or forgive them if He so wills.

(Part No. 22; Page No. 253)

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 8769**

**Q: if a Muslim woman thought that the kafir enemies would rape her, would she be allowed in islam to kill herself in anyway to protect herself and keep the secrets of the Mujahidin (those striving/fighting in the Cause of Allah)?**

**A:** It is not permissible for her to kill herself, even if she feared to disclose secrets because of coercion. She would be excused if what she feared took place without her consent.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 17924**

**Q 4: will a person who commits suicide dwell forever in Hell-fire? There is a Hadith that reads "He will abide therein perpetually forever." Would he ever get out of it? If he does get out, what does "forever" mean?**

(Part No. 22; Page No. 254)

**A 4:** The person who commits a major sin, like the one who commits suicide, is threatened with torture. Nevertheless, this person will not dwell in Hell-fire forever like the unbelievers. Dwelling in Hell-fire forever is temporary according to the Shari`ah (Islamic law) based evidence.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 255)

## Food

**The first and second question of Fatwa no. 4888**

**Q 1, 2: When my brothers and I earn some money, we give it to my father to meet the needs of the family for food, drink, and the like. Praise be to Allah, I try my best to earn my Rizq (sustenance) through lawful channels, but I am not sure whether my brothers' sources of Rizq are purely lawful, unlawful, or mixed. Actually, they do not care about the issue of lawfulness and prohibition in their life. I think that they will not refrain from ill-gotten money if they find a chance to obtain it. What therefore is the ruling on eating and drinking with them? In other words, what is the ruling on the food and drink bought with our mixed money?**

**My work necessitates that i have lunch at my employers' expense, who takes interest-based loans from banks to build ships and fund other projects. What is the ruling on this food?**

**A:** It is obligatory on the Muslim to try his best to adopt what is lawful in his food, drink, and clothing, because the Prophet (peace be upon him) said to Sa'd ibn Abu Waqqas:

(Part No. 22; Page No. 256)

(If you earn your money lawfully, your supplication will be answered.) It is authentically reported in Sahih Muslim that the Prophet (peace be upon him) said: (Allah is good and accepts nothing but what is good. Indeed, Allah commands the believers with what He commands the Messengers and says: (O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds. Verily! I am Well-Acquainted with what you do.) He also says: (O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.) Then, he mentioned a man who had traveled on a long journey, his hair disheveled and discolored with dust and raising his hands to the sky saying 'O Lord! O Lord!' but his food is unlawful, his drink is unlawful, his clothing is unlawful and he grew on what is unlawful. How then can his supplications be answered?") The Prophet (peace be upon him) said: (Leave what causes you doubt and turn to what does not cause you doubt.) There is no harm on you to remain with your father and brothers and eat from their earnings, as long as you do not know that their earning is prohibited. You will reap much goodness by remaining together with them. If your brothers committed something that Allah (Exalted be He) prohibited, it would be obligatory on you to advise them and instruct them to do good, hoping that Allah (Exalted be He) will guide them through you.

(Part No. 22; Page No. 257)

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions.

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 3545**

**Q 1: What is the islamic ruling on eating black grapes, which are used for preparing Khamr (intoxicant)? Is it lawful to eat this type of fruit?**

**A:** Grapes, whether black or not, fall under the category of good lawful foods. There exists no evidence in Shari`ah (Islamic law) to the effect that eating grapes is unlawful. Accordingly, it falls under the basic ruling of the permissibility of things. The fact that grapes are used to produce Khamr does not serve as a basis for prohibiting eating them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 7466**

**Q 3: Is it Haram (prohibited) or Makruh (reprehensible) to eat onions on a Friday? Is it sinful to eat onions on Friday and then use mint or toothpaste to remove the smell? Is it only forbidden**

(Part No. 22; Page No. 258)

**due to the smell, and are there other Hadith that encourage the eating of onions?**

**A:** It is Makruh to eat raw onions due to their offensive smell, as when you go to the Masjid (mosque) and other public gathering places you talk to people. This applies to Friday, as well as any other day. If the onion is cooked, there is no harm in eating it, as its smell disappears. It is confirmed in a Hadith that the Prophet (peace be upon him) said, ("Anyone who eats garlic or onion should not approach our Masjid.") So anyone who eats garlic or onions and then removes the smell by any means, it is not sinful to then mix with other people in the Masjid or good gatherings.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The second question of Fatwa no. 11862**

**Q 2: Is it lawful to eat raw meat or the raw liver of slaughtered animals? I heard that it is unlawful to eat meat before cooking, is this true? Please enlighten us in this regard, and may Allah reward you! May Allah bless you and prolong your life for the service of Islam and Muslims!**

**A:** It is permissible to eat the meat or liver of a slaughtered animal before it is cooked, provided that no harm is feared.

(Part No. 22; Page No. 259)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 18773**

**Q 2: What is Halal (lawful) meat?**

**A:** All types of meat other than those made prohibited by Allah fall under the category of Halal meat. Included among the category of prohibited meat are Maytah (carrion/unslaughtered dead animals), the blood that pours forth upon slaughtering an animal, the flesh of swine, animals offered as sacrifice for idols and false deities worshiped besides Allah, animals which are slaughtered while pronouncing a name other than Allah's, beasts and birds of prey, and all types of meat which are known to be harmful to health. All other types of meat belong to the category of Halal meat from land and sea animals, like camels, cows, sheep, chickens, fish, antelope and rabbits.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 260)

**The first question of Fatwa no. 4250**

**Q 1: what is the ruling on sweets that we import from non-Muslim countries?**

**A:** The original ruling on all different things is permissibility. Such a ruling applies accordingly on sweets which are mentioned in the question. If you know for a fact that they are mixed with a Haram (prohibited) ingredient, the concerned sweets will be considered Haram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**Fatwa no. 8039**

**Q: is gelatin unlawful?**

**A:** If gelatin is made from an unlawful substance, such as pig's meat, bones, skin, or the like, it is unlawful. Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine﴿ Religious scholars unanimously agreed that lard (pig's fat) falls under this prohibition. However, if the gelatin is free from any unlawful substance, there is no harm in using it.

**(Part No. 22; Page No. 261)**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The second question of Fatwa no. 6286**

**Q 2: What is the Islamic ruling on margarine imported from foreign countries. Labels on the tins read, "Animal Fat". My father always buys this margarine.**

**A:** The basic ruling regarding things is their permissibility until prohibition is proven. If there is doubt regarding the lawfulness of a certain food, it is best as a precautionary measure not to consume it. This is based on the Hadith in which the Prophet (peace be upon him) said, ("Leave what causes you doubt to what does not cause you doubt.") However, a person should not order others to abstain from consuming this type of food.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 1413**

**Q: There are many rumors about imported butter and Pepsi.**

(Part No. 22; Page No. 262)

**We often hear that imported butter and Pepsi contain unlawful substances.**

**A:** We do not know of a reason for prohibiting imported butter and Pepsi, because the basic ruling about anything is lawfulness unless there is a reason that proves it to be unlawful. However, if a person has doubts about any of them, they should abandon these products and opt for whatever they are certain about. This is according to the Prophet's Hadith in this regard.

We sent a message to the Ministry of Trade with reference to what was said about imported butter, and they replied that it is free from any unlawful substances as rumored. We pray to Allah (Exalted be He) to grant us success in understanding His Religion.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 2989**

**Q 1: Some people mention that cheddar cheese contains an ingredient of pork, is this true?**

**A:** There is no authentic proof for such a claim; that cheddar cheese contains ham fats is just a rumor.

(Part No. 22; Page No. 263)

The original ruling regarding cheese is permissibility as long as there is no ascertained evidence that it is mixed with a Haram (prohibited) ingredient.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 4976**

**Q 2: what is the ruling on using imported products such as cheese, butter, and milk?**

**A 2:** The basic principle concerning cheese, butter and milk is that they are permissible unless there is evidence to show that they contain something forbidden. We know of nothing prohibited in them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth and sixth question of Fatwa no. 18457**

**Q 5: is it lawful to eat cheese made with rennet, as these rennets come from cows and sheep that are not**



**slaughtered in accordance with the Shari`ah (Islamic law)?**

**A 5:** There is no harm in eating this kind of cheese. You should not ask about their rennets, as Muslims have been eating cheese made by non-Muslims since the time of the Companions, without asking about such things.

**Q 6: some beef and lamb that is sold in swedish stores are not slaughtered according to the Islamic shari`ah (Islamic law), is it permissible to buy it and then wash it with water so it would be pure?**

**A** 6: Anything that is not slaughtered according to the Islamic Shari`ah is Najis (ritually impure) and is not permissible to be eaten. Washing does not purify it; therefore, it is Haram (prohibited) for you to eat this meat even after washing it.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

## The first and second question of Fatwa no. 19504

**Q 1: What is the ruling on eating cheese made of the rennet of cows?**

**A 1:** There is nothing wrong to eat cheeses made of the rennet of cows, and there is no need to question it, as Muslims have been eating the cheese made by unbelievers since the time of the Companions, without asking about such things. If it is certainly known

(Part No. 22; Page No. 265)

that the rennet is from cows that were not slaughtered according to the Shari`ah (Islamic law), then it is Haram (prohibited) to eat it.

If someone doubts the permissibility of anything with regard to the surrounding circumstances and presumptions, they should take precaution and abandon it, for the Prophet (peace be upon him) said: ﴾Leave what causes you doubt and turn to what does not cause you doubt.﴿ Reported by Ahmad, Al-Nasa'y and Al-Tirmidhy, who graded it as Hadith Sahih (authentic).

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 2: What is the ruling on cheese made from pig rennet?**

**A 2:** Foods that contain Haram (prohibited) substances, such as the flesh of dead animals or Haram animals such as pigs, are forbidden to be eaten by Muslims, for Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine﴿ This includes what is completely or partially made from forbidden meats. May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 20795**

**Q 2: Is it permissible to eat what is called "Khoshaaf", which is made of dates, raisins, figs and sugar, and all are put together in water for a period of**

(Part No. 22; Page No. 266)

**time before eating it?**

**A 2:** There is nothing wrong to eat what was mentioned above, if a large amount of it is not intoxicating, for all the things used in this food are Mubah (permissible).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
| --- | --- | --- | --- |
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The fourth question of Fatwa no. 2830**

**Q 4: is the myrrh sold in spice stores and taken for the treatment of some diseases lawful or unlawful? It is noteworthy that some people claim that angels do not enter a house in which there is myrrh.**

**A 4:** The myrrh that is sold in spice stores is Halal (lawful), for the basic principle is that it is Halal, and we do not know of any evidence that makes it impermissible. As for the claim of some people that angels do not enter a house where there is myrrh, it is baseless and Batil (null and void).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 2686

Praise be to Allah alone, and may peace and blessings be upon our Prophet Muhammad, his family and Companions!

The Permanent Committee for Scholarly Research and Ifta' has read the question submitted by the Manager of Grain Silos Organization in Riyadh, to his Eminence the General Manager, that was referred from the General Secretariat with the number (2/1954), dated 11/10/1399 A.H. It states the following:

Please be advised, Your Eminence, that the government has established the Grain Silos and Flour Mills Organization for many purposes, among which is producing white flour for national consumption. The cost of a flour bag reaches eighty Riyals, but the organization sells it for very cheap prices, ranging from eleven to thirteen Riyals, according to its quality. However, some people began to use this flour as fodder for their sheep, making use of its cheap price, although the main purpose behind selling flour for this cheap price is producing high-quality bread for people, to help the residents of Saudi Arabia. The government has also provided different types of fodder for cheap prices as well, that might reach thirteen Riyals a bag.

Please, Your Eminence, we would like you to issue a legal Fatwa



concerning the impermissibility of using the flour made for humans as fodder for sheep.

The Committee gave the following answer:

If the situation is as you have mentioned, that the government provides white flour for the people to use for their food for cheap prices, as a form of help for them, and that the fodder is available for cheap prices as well, it will be impermissible for the people to use the white flour as fodder for the sheep, as it entails reducing the amount of flour for the people where there is no necessity; the government has already provided suitable sheep fodder for cheap prices; and it also entails disobedience to the rulers in the system they put to achieve the best public interest regarding the food of the people and the sheep fodder.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 8443**

**Q 1: Is it permissible to eat or drink from the remainder of an infant son? Provide me with your beneficial answer please.**

**A:** It is permissible to eat or drink from the remainder of infants. This is because permissibility is the original ruling and there is no evidence against it regarding the concerned matter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 8107**

**Q 5: is eating with one's hands a custom or a Sunnah (supererogatory act of worship following the example of the Prophet)?**

**A:** Eating with one's hands or using spoons is part of customs. It was the guidance of the Prophet (peace be upon him) that he used to eat with three fingers. It is reported by Imam Muslim, in the chapter of "Drinks", section on "Recommendation on licking one's fingers and plate", on the authority of Ka`b ibn Malik (may Allah be pleased with him), saying: ﴿I saw the Messenger of Allah (peace be upon him) eating



with three fingers which he licked when he completed his food.﴾

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions.

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 20806

**Q: What is the ruling on eating meals prepared especially for festivals, such as meals prepared for spring from semolina and dates?**

**A:** If such foods are not confined to certain festivals and Bid`ah-related occasions, and not in imitation of the Kafirs (disbelievers), rather they are just customs which usually involve presenting diversity of foods in the different seasons of the year, there will be nothing wrong with eating from such foods. The original rule in customs is permissibility.

(Part No. 22; Page No. 271)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Chairman |
| --- | --- | --- |
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The fourth question of Fatwa no. 8868**

**Q 4: We were told that placing slaughtered chickens in hot water to pluck out their feathers without washing the blood off their necks with cold water renders them unlawful to eat. The reason is that hot water causes blood to seep into the bird's flesh. What is your opinion regarding this?**

**A:** The blood, which remains in the veins of animals or birds after slaughter, is not prohibited. Prohibition is only confined to the blood that gushes from the veins of slaughtered animals and birds at the time of slaughter. Allah (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like)﴾ There is no harm in eating slaughtered chickens which are placed in hot water right after slaughter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 19811**

**Q 2: Sometimes when a person is injured, they lick blood with their tongue and consequently swallow the blood. At other times if a person's gums bleed, they may swallow this blood; what is the ruling on this?**

**A:** It is not permissible for a person to swallow blood intentionally because it is Haram (prohibited). Allah (Exalted be He) says: (Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood) However, if blood is swallowed unintentionally, there is no harm.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 7083**

**Q1: Is eating the meat of a wolf lawful? Some people advise patients to eat the meat of wolves. We appreciate your advice!**

(Part No. 22; Page No. 273)

**A:** It is unlawful to eat the meat of a wolf because it is one of the beasts of prey which the Prophet (peace be upon him) forbade: (The Prophet (peace be upon him) forbade the eating of every fanged beast of prey.) Related by Al-Bukhari, Muslim, Abu Dawud, Al-Nasa`y, Al-Tirmidhy, and Ibn Majah.

Consequently, it is unlawful to eat wolf meat for treatment.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 9432

**Q: Is it halal (lawful) to eat from the meat of a wolf or a tiger or to drink from their blood?**

**A:** The meat of a wolf or a tiger is Haram (prohibited) to be eaten and it is impermissible to drink from their blood as well because it is Najis (ritually impure). Proof for the foregoing is that: (The Prophet (peace be upon him) forbade the eating of wild animals having fangs or birds having claws.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 274)

**The third question of Fatwa no. 1841**

**Q 3: What is the wisdom behind prohibiting the flesh of swine?**

**A:** Allah's knowledge encompasses all things and His mercy, wisdom and justice embrace all things. Allah (Glorified be He) knows best what benefits His servants. He shows them mercy. He conducts all His affairs with wisdom. He commands His servants to do what brings felicity to them in this life and the life to come. He makes lawful all good things which benefit them and makes unlawful to them all harmful things. Allah has declared the flesh of swine as prohibited and stated that its flesh is impure. Allah (Exalted be He) states: ﴿Say (O Muhammad peace be upon him): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).﴾ Allah (Exalted be He) also states: ﴿and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods)﴾ Factual evidence has proved that pigs feed on dirt and impure things which they eat avariciously. Medical experts state that worms are formed in the abdomen of eaters of the flesh of swine. It also weakens the human sense of honor and destroys chastity. Other harmful effects include indigestion and the inability to secrete

(Part No. 22; Page No. 275)

digestive juices. If their findings are proven true, then the flesh of swine is as an evil and impure substance. But if their findings are proven false, one of sound mind must still trust in Allah's statement in the Qur'an which judges swine as impure. One must also believe in the prohibition of eating its flesh and submit entirely to Allah's judgment. It is Allah (Glorified be He) Who created it and He alone knows best its inherent harms. ﴿Does He know not that which He created while He is the Subtle, the All-Aware?﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholary Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 3231

Praise be to Allah alone. Peace and blessings be upon the Prophet, his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query sent to His Eminence the President from His Excellency Shaykh Sakr Al-Mury, the Undersecretary of the Ministry of Justice, Islamic Affairs and Awqaf in The United Arab Emirates. The query no. 1193, dated 26/8/1400 A.H. is as follows:

(Part No. 22; Page No. 276)

During the session of the General Secretariat of the municipalities in UAE held on 22/4/1980 A.D., they discussed the issue of importing pork and other pork-based products. The ministry's initial opinion, which was discussed in this session, was to prevent imports altogether, even if the purpose of imports is to serve non-Muslims residing in the UAE. After discussion, they suggested that no final resolution should be taken until we consult Islamic authorities and personalities, inside and outside UAE, and a Fatwa (legal opinion issued by a qualified Muslim scholar) is issued in this regard. Our ministry is assigned to handle this concern and communicate to reach a sound ruling. The following are the questions we have:

a- Is it permissible to import pork into Muslim countries?

b- Is it permissible to offer pork and pork products in public stores along with other products, or should they be in separate places inside the stores?

c- is preventing the import of pork and its products considered a restriction on the freedoms of non-Muslims living in Muslim countries?

d- In this regard, does the ruling apply to the Arabian Peninsula in the same way as other Muslim countries, or does the Peninsula have a special ruling?

(Part No. 22; Page No. 277)

Having discussed the query, the committee's reply is as follows:

Allah (Exalted be He) encompasses all things in His Knowledge, Mercy, Wisdom, and Justice. He knows what benefits His servants and He is Merciful to them. He is Wise in His creation, Disposal (of His creation), and His laws. He has commanded them to do all that brings them happiness in the worldly life and in the Hereafter. The lawful good things are allowed and the harmful evil things are forbidden. Among the forbidden things is eating pork, as Allah (Exalted be He) has told us that it is filth. He (Exalted be He) says, ﴾Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).﴿ (Surah Al-'An`am, 7:145). Thus, pork is considered one of the evil

things which are prohibited, as Allah (Exalted be He) says, ﴾and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿ It is well-established, through observation, that the pig is one of the filthiest animals on earth. It lives and thrives on muck, filth and dirt. Experts have shown that consumption of pork causes several diseases, such as helminthes. It is also found that pork is indigestible and prevents some systems from sending out the auxiliary digestive juice. It also weakens the feelings of jealousy. If these findings are

**(Part No. 22; Page No. 278)**

proved to be true, they justify the reasons why it is a harmful and evil thing. If not, the wise man should trust in Allah's saying and ruling that it is impermissible to eat pork as it is filth. A wise man should obey Allah's command concerning pork because it is He (Glorified be He) Who has created this animal and He knows well its characteristics. Allah (Exalted be He) says, ﴾Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), All-Aware (of everything).﴿

Accordingly, our answer is the following:

First, it is impermissible to import and give permission for the importation of pork to Muslim countries.

Second, pork and pork-based products should be thrown away as is the case with the Khamr (intoxicant) and forbidden things.

Third, this act is not considered a restriction on the freedoms of non-Muslims living in Muslim countries. The food and beverages which are lawful for Muslims are sufficient to satisfy the hunger and quench the thirst of non-Muslims.

Fourth, the same ruling applies to the Arabian Peninsula and other Muslim countries.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 5434**

**Q 4: Our Company serves us daily meals, which contain prohibited substances such as, lard in Florya Milk and cheese and alcohol in the local vinegar. Moreover, the bread, which is the basis of our life, contains yeast made of the beer butter, which is prohibited to drink. What is the ruling on these substances, and is our case considered a case of necessity or not?**

**A:** It is not permissible for you to consume the foods containing lard and drinks containing alcohol. You must eat food and drinks free of these prohibited ingredients. You can ask the company to serve you lawful foods according to Shari`ah (Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

The seventeenth question of Fatwa no. 5512

Q 17: pork is used in many industries and commercial products, especially its fat, marrow, and hair. Since lard

(Part No. 22; Page No. 280)

and marrow are used as catalysts, product labels do not mention them due to the small quantity that the law does not forbid. However, a Muslim cannot know these matters, and I wish to stress certain points since I am responsible before Allah (Glorified and Exalted be He). In most cases, there is no difference between the products sold here and in our countries. Some of the products including lard or marrow may be sold in our Muslim countries without a warning. Laws here oblige companies to list the main ingredients of their products. Unfortunately, there is no monitoring or accurate testing in our countries to check if prohibited substances are included in products or not. Generally, lard and marrow are used in the following industries:

1- Cheddar cheese: Such as Kraft's products as one of its top officials admitted on German television.

2- Jelly: which is a gelatinous substance used in producing many types of sweets and ice cream.

3- Many women's cosmetics, creams, toothpaste, and some toothbrushes that are made from pig's hair.

(Part No. 22; Page No. 281)

4- Some medical products, such as insulin that is basically taken from the pig's pancreas.

5- Some extracts taken from different glands of the pig are used in the pharmaceutical industry.

Is pig and dog hair impure?

Alcohol may be used as a solvent in some industries; therefore, can a Muslim perform Salah (prayer) in the clothes sprinkled with alcohol at work? I am asking about the tangible impurity of alcohol.

A: If a Muslim is sure, or partly sure, that pig's meat, fat or marrow are used in a particular food, medicine, toothpaste or the like, it is not permissible for them to eat, drink, or rub it against their skin. It is better to avoid doubtful substances, as the Prophet (peace be upon him) said, ("Leave what causes you doubt to what does not cause you doubt.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 7322**

**Q 5: There is an opinion that permits the use of products that contain a forbidden substance whose state has been altered, such as using forbidden fats as in the case of pork fats after they have been chemically treated and changed into a substance to be used in making soap. What is the legality of this opinion? To what extent is the use of this soap permissible?**

**A:** It has been unanimously agreed-upon that eating pork and using its fat is Haram (prohibited), regardless of the change in the substance of these fats or their being chemically treated.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 7290**

**Q5: a person ate pork without knowing it was pig's meat. after eating it, a person told him it is pig's meat. We know that pork is unlawful for Muslims. What should he do?**



**A:** There is no harm on him and he is not guilty of anything; because he did not know it is pig's meat. However, he has to be alert and more careful in the future.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The second and third questions of Fatwa no. 7768**

**Q 2: Sometimes I eat at the student cafeteria and of course, I avoid the Haram (prohibited) foods. I sometimes order fried potatoes or eggs. However, one time I saw the cook frying eggs mixed, most probably, with pork in the same pan. Is it then unlawful for me to eat such eggs and potatoes?**

**A:** Only if you are sure the food was fried in fat or oil in which pork has been fried will it be impermissible for you to eat it.

**Q 3: Sometimes i eat at restaurants at the same table with people eating or drinking unlawful foods and drinks. I find this detestable but I use these restaurants under somewhat of a necessity. Is it Haram for me to eat at such tables? It is noteworthy that I may not be personally acquainted with the persons who eat with me at the same table. Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar).**



**May Allah reward you!**

**A:** If the reality is as you mentioned, there is no harm on you doing so. However, you must do your best not to eat with such persons and distance yourself from places where Haram is committed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The fourteenth, fifteenth, sixteenth, seventeenth and nineteenth questions of Fatwa no. 11697**

**Q 14, 15, 16: Is it permissible to eat the meat served in American restaurants?**

**Some American restaurants use lard for frying or baking purposes. Must a Muslim ask about the kind of fat used at every restaurant they enter?**

**Some companies do not specify the kind of fat used in their food products. Is it recommendable to call these companies to inquire about the kind of fat they use?**

**The purity of certain substances like gelatin is doubted. Bread served at**



**certain American restaurants is said to be made from lard. Is it permissible to eat this bread despite having doubts?**

**A:** A Muslim has to inquire about the kind of fat used in food, as they are ordered to abstain from eating unlawful foods.

**Q 17: Some American restaurants grill beef on the pork grill and chop beef with the same knife used for chopping pork. Is it lawful to eat the beef served at these restaurants?**

**A:** It is not permissible to eat the beef grilled on the pork grill and chopped with the same knife used for chopping pork.

**Q 18: Does a Muslim have to read the list of ingredients written on food products to make sure they do not contain pork or alcohol?**

**A:** Yes, a Muslim must do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of the Fatwa no. 11780**

**Q 5: is it permissible for Muslims to use pigs and other animals' products in other than eating, such as toothbrushes, clothes, etc.?**

(Part No. 22; Page No. 286)

**A:** This is not permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 20811**

**Q 3: mostly, foods such as potatoes, fish and the like are fried in vegetable oils. However, some muslims here doubt that lard may be used for this purpose and it is difficult to verify this. What is your Eminence advice in this regard?**

**A:** The basic ruling is that all kinds of food are lawful unless there is evidence proving that they contain lard or one of its derivatives. Accordingly, foods which are verified not to have any are lawful and mere suspicion is not considered.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Chairman |
|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The forty-second question of Fatwa no. 12087**

**Q 42: Is it permissible to use soap and toothbrushes made from lard? It should be mentioned that a person washes their hands well with water from the traces of soap and water removes all kinds of impurities.**

**A:** It is not permissible to use what you have mentioned because of the prohibition of pigs and whatever is mixed with their derivatives.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 4047**

**Q 3: i work as a chef in the USA and i usually cook pork as this is common in American restaurants. is this permissible? it should be noted that i only cook pork but i do not eat it. i have no alternative work and have not found any job where i can apply all the teachings of islam.**

**A:** Firstly, it is not permissible for you to cook pork for those who eat it, whether they are Kafirs (non-Muslims) or Muslims because this is a form of cooperation in sin and aggression which is forbidden

**(Part No. 22; Page No. 288)**

by Allah (Glorified and Exalted be He) when He says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿

Secondly, there are so many ways of earning a living in Islam and anyone who fears Allah and keeps their duty to Him, He will make a way out for them (from every difficulty). And He will provide for them from (sources) they never could imagine. Allah (Glorified and Exalted be He) says: ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ You must fear Allah and work in areas which He permits and Allah (Glorified be He) will fulfill His promise to you, for He never breaks His promise.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 4358**

**Q: Is it permissible to work with pork?**

**A:** Pork is Haram according to the texts of the Qur'an, Sunnah, and Ijma` (consensus of scholars), and



any money earned from it is also Haram. This is because when Allah (Exalted be He) forbids a thing, He also forbids its price and earning a profit by dealing in it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first, second, and third questions of Fatwa no. 2599**

**Q1: is it permissible for a person to eat a snake if it is free from venom?**

**A:** The basic ruling is that everything is lawful unless there is legal evidence that makes it unlawful. Just as we deduce prohibition from direct evidence that eating snakes is prohibited, we also deduce the prohibition of killing snakes. Indeed, a snake is a type of animal that the Prophet (peace be upon him) ordered Muslims to kill. On the authority of `Aishah (may Allah be pleased with her) who said that Allah's Messenger (peace be upon him) said: ﴾Five animals are harmful and should be killed inside and outside the Haram (Sacred Mosque in Makkah): the snake, the speckled crow, the rat, a voracious dog, and the kite.﴿ Related by Ahmad, Muslim, Ibn Majah, and Al-Tirmidhy.

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Chairman |
|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 2: Is it permissible to eat monkeys? Why?**

**A:** It is not permissible to eat the flesh of monkeys. The original ruling on this is the Sahih (authentic) Hadith of the Messenger of Allah (peace be upon him) which states that it is Haram (prohibited) to eat any beast that has fangs and any bird that has claws. A monkey is among those animals that have fangs, and another proof is the report narrated by Ibn `Abbas (may Allah be pleased with him), that (the Messenger of Allah (peace be upon him) forbade eating any fanged beast of prey and any taloned bird of prey.) (Related by the Six Hadith Compilers except Al-Bukhari and Al-Tirmidhy)

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Chairman |
| --- | --- |
| `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 3: is it permissible to eat mice and rats?**

**A:** Muslims have been ordered to kill mice and rats. It has already been illustrated in the answer to the first question that this order denotes prohibition and, thus, it is not permissible to eat them. The evidence stated in the answer to the first question also serves as evidence for this impermissibility.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Chairman |
|---|---|
| \`Abdullah ibn Ghudayyan | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The second question of Fatwa no. 18184**

**Q2: What is the ruling on eating the meat of a monkey?**

**A:** It is unlawful for the Muslim to eat the meat of a monkey because it has canine teeth with which it preys on other animals. It is authentically reported from the Prophet (peace be upon him) that he forbade eating any beast of prey with canine teeth.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The seventh question of Fatwa no. 5944**

**Q 7: What is your opinion (may Allah be pleased with you) regarding the wasteful consumption of food. Lavish meals are served at universities where students eat only small amounts, and there is a lot of leftover food.**

**A:** wastefulness is prohibited, and spending lavishly is also prohibited. Leftovers have to be served again or given to the poor or even given as dry food for animals.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 14701**

**Q: Is eating cats Haram (prohibited) or Makruh (reprehensible)?**

**A:** It is prohibited to eat cats, for they are of the fanged animals. It was related by Abu Dawud on the authority of Ibn `Abbas (may Allah be pleased with them both) that ("The Messenger of Allah (peace be upon him) forbade (the eating) of all fanged beasts of prey, and all the birds having talons.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul- `Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 2586**

**Q 3: Is it permissible to eat rats, poisonous snakes, monkeys and snails?**

**A:** It is impermissible to eat rats, poisonous snakes or monkeys, as they are beasts of prey, while the Prophet (peace be upon him) prohibited eating any fanged beast of prey, and because they are foul. Allah (Exalted be He) says about the Prophet (peace be upon him), ﴾he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)﴿

(Part No. 22; Page No. 293)

As for snails, they are permissible to eat, because they are sea game, so they are included in Allah's saying, ﴾Lawful to you is (the pursuit of) water-game and its use for food? for the benefit of yourselves and those who travel﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 4191**

**Q: Is it permissible to eat from the meat of the hoopoe? Please give us a detailed answer as many laymen and teachers here disagree on this matter.**

**Support your answer with proofs, please.**

**A:** Some narrations prohibit the killing of the hoopoe and so scholars hold that eating its meat is Haram (prohibited) as well. An example of such narrations is the Hadith which is reported on the authority of Ibn `Abbas (may Allah be pleased with them both) who said that: (The Messenger of Allah (peace be upon him) forbade the killing of four creatures: the ant, the bee, the hoopoe and the sparrow-hawk.) (Related by Ahmad, Abu Dawud,

**(Part No. 22; Page No. 294)**

and Ibn Majah). Al-Hafizh ibn Hajar commented on the foregoing Hadith: "Its narrators are the narrators of the Sahih 'authentic' Hadith." However, Al-Bayhaqy said concerning the same: "It is the strongest narration in this regard."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Chairman |
|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 20977**

**Q 2: What is the ruling on eating the meat of the hoopoe and shrike? What is the evidence?**

**A:** It is prohibited for a Muslim to eat the meat of the hoopoe and shrike, as it is forbidden to kill them. Animals and birds which are forbidden to kill are by the same scale forbidden to eat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The first question of Fatwa no. 20029**

**Q1: It is permissible to eat the meat of birds that do not have claws**

(Part No. 22; Page No. 295)

**yet feed on carrion and the like?**

**A:** It is unlawful to eat birds that do not have claws yet feed on carrion. This is according to the authentic Hadith reported from the Prophet (peace be upon him): (Five animals are harmful and should be killed inside and outside the Haram (Sacred Mosque) ...) He mentioned the crow among them which feeds on carrion, and the same ruling is applied to similar birds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The forty-first question of Fatwa no. 12087**

**Q 1: some restaurants brush meat with alcohol before grilling it on fire. As a combustible substance, alcohol burns quickly. Is it permissible to eat this meat on the basis that alcohol evaporates?**

**A:** It is not permissible to eat this meat prepared with alcohol, as it is considered Najis (ritually impure) according to the majority of scholars. Further, deeming this meat lawful to eat will lead to the unlawful consumption of Khamr (intoxicant) and to the use of its tableware without cleaning them.

(Part No. 22; Page No. 296)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 18615**

**Q 2: Is it permissible to water sheep, cows, camels and other animals with impure water? Do such animals take the ruling of animals that feed on impurities?**

**A:** It is not permissible to water animals with impure water, because this puts them under the ruling of animals that feed on impurities. It is obligatory upon a Muslim to avoid Najasah (impurities) in his food, clothing, means of transportation, and in all his affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The thirty-second and fortieth question of Fatwa no. 12087**

**Q32: Is it permissible for a person to eat in restaurants where intoxicants are served?**

**A:** If there are other restaurants to eat in, it is not permissible to eat in restaurants that serve intoxicants because this involves cooperation in sin and transgression. Allah (Exalted be He)

**(Part No. 22; Page No. 297)**

forbade all this. If there is no other restaurant, it is permissible to eat there because this is a necessity according to the Saying of Allah (Exalted be He): ﴾and has not laid upon you in religion any﴿ and His Saying: ﴾Allâh burdens not a person beyond his scope.﴿ However, he must eat and drink only what Allah (Exalted be He) made lawful.

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 40: Some medications or confections that contain small amounts of alcohol are sold in markets. Are they permissible to consume, bearing in mind that when a person eats much of these confections, they do not become intoxicated?**

**A:** If the amount of alcohol contained in these confections or medications is so small that they do not cause intoxication, it is permissible to consume and sell them. The small amount of alcohol becomes Tahir (ritually pure) and does not affect the taste, color or odor of the overall medication or food. However, it is not permissible for a Muslim to use or even help in using alcohol in preparing products or foods for Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 20747**

**Q 3: I work in Najran at a governmental department that a very big accommodation building belongs to. Among the most important public utilities of the concerned accommodation building are some wells which are used by the drainage system to receive waste liquids. The point is that some fruitful palm trees grow around the edges of these wells. Some people eat from the dates of these palm trees and others refrain from doing so on the grounds that the concerned palm trees feed on water and waste liquids of drainage system.**

**My question is: Is it permissible to eat such dates of palm trees that only feed on waste liquids of the drainage system including human excrement, or is doing so impermissible just as it is impermissible to eat from the Jallalah (domesticated animals fed on impurities) unless the latter meets certain conditions?**

**A:** If no effect is noticed due to these impurities on the taste and smell of these dates, they will be Halal (lawful) to be eaten on the grounds that permissibility is the original ruling. However, if such impurities affect the taste or smell of the concerned dates, they will be Haram (prohibited) to be eaten.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 12556**

**Q 1: In front of my house, there is a peach tree next to the sewerage well that feeds from it in addition to rain water. Is it permissible to eat the fruits of this tree and sell it, or does it take the same ruling as Jallalah (domesticated animals fed on impurities)?**

**A:** If the situation is as you have mentioned, it is permissible to eat from this tree according to the more authentic of the two views of scholars, because this Najis (ritually impure) water has turned into pure water that fed the tree and made it grow. Shaykh-ul-Islam Ibn Taymiyyah said that transformation is one of the means of purifying Najis things, such as the transformation of blood, carrion and flesh of swine that fall into a salt mine into pure salt; the transformation of gas into dust; or the transformation of wine into vinegar in a natural way. In this case, it is considered Halal (lawful) according to the Ijma` (consensus of scholars).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 16583**

**Q 2: I have sheep that graze on plants that grow on drainage water. Is this Halal (lawful), or Haram (prohibited) as the plants absorb impure water?**

**A:** if the sheep are mainly drinking impure water and eating impurities, it is not permissible to drink their milk or eat their meat. (The Messenger of Allah (peace be upon him) forbade eating the meat of animals that feed on filth) This refers to animals that feed on or drink impure substances. They are to be locked away for three days and given only pure fodder.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

## The second question of Fatwa no. 16413

**Q2: A goat gave birth to a male goat then died. The baby goat suckled a dog and fed on its milk. Is it permissible to eat the meat of this goat?**

**A:** it is unlawful to eat the meat of a goat that had been fed on a dog's milk until it is kept for three days or more to be fed on pure food. The reason for this is that the goat has the same ruling as Al-Jallalah (an animal that feeds on dung). On the authority of `Abdullah ibn `Abbas (may Allah be pleased with them) that he said: (Allah's Messenger (peace be upon him) forbade eating



Al-Mujathamah (an animal tied to be shot by arrows) and Al-Jallalah (an animal that feeds on dung) and drinking its milk.) Related by Al-Tirmidhy, Al-Nasa`y, and Abu Dawud.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first and the second questions of Fatwa no. 17881**

**Q 1: My Company prepares foods which contain unlawful beef products such as gelatin, Glycerol and Lecithin. Do these substances make the foods prohibited?**

**A:** The foods that contain prohibited substances such as parts of dead animals and prohibited meats of animals are unlawful to eat.

(Part No. 22; Page No. 302)

Allah (Exalted be He) says: (Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)) This rule is applied if all the meat or part of it is from the dead animals.

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 2: There is a company that produces food for dogs, cats, and birds. is it permissible to raise these animals at home?**

**A:** It is permissible to raise animals at home as long as they are provided with food and water. This is so except for dogs, for the Prophet (peace be upon him) said: (Angels do not enter a house in which there is a dog or a picture.) He (peace be upon him) also said: (He who kept a dog other than one meant for watching the fields or herds or hunting would lose one qirat every day out of his reward (with Allah).) Related by Muslim in his Sahih. However, if your question focuses on making food for these animals, there is nothing wrong with that, as long as they are animals that are legally permitted to be owned, such as cats, hunting and watching dogs, as well as hawks and other birds whose meat is forbidden but permitted to raise in one's house.

(Part No. 22; Page No. 303)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 6337**

**Q 4: There is a chicken's meat paste called Maggi Soup. This paste is added to boiled water to produce instant soup. Is it permissible to eat this soup, given that we do not know if it contains unlawful fats?**

**A:** The soup takes the same ruling as its source in regard to lawfulness or prohibition. In other words, if the source is known to be lawful, the soup will be lawful; if its source is not known, it will be lawful as well. Also, if a Muslim does not know whether the soup is mixed with unlawful fats, it will be lawful, because the basic ruling of such things is lawfulness and it cannot be altered unless there is evidence supporting otherwise.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 5859**

**Q 2: maggi soup is imported from Europe and doubts are raised that it contains pork or lard. Is it thus Halal (lawful) for us to eat or it is Haram (prohibited) and we should avoid it? Provide us with your beneficial answer please. May Allah reward you.**

**A:** Permissibility is the original ruling unless there is proof to the contrary. Only if it is ascertained or most probable that such a soup is mixed with any amount of pork or lard; it will be considered Haram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 9868**

**Q 5: What are the types of birds, rabbits and vegetables which are permissible to eat?**

**A:** It is permissible to eat all types of birds, except for those that have talons, such as kites and hawks. It is also permissible to eat all kinds of rabbits and vegetables.

**(Part No. 22; Page No. 305)**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 20956**

**Q 1: When we visited the Philippines we noticed that a meal called Baltut is widespread amongst people there. This meal is made by putting eggs in an incubator until the young birds are about to be fully shaped. Eggs are then cooked in water three days before they hatch. Please issue a Fatwa for us regarding the ruling on eating such a meal? May Allah reward you.**

**A:** If reality is exactly as what you have mentioned in the question, such young birds are considered carrion that is impermissible to be eaten. This is because the eggs are cooked after the formation of the young birds inside them and the Tahrim (prohibition) of carrion is Ma`lum minad-din biddarurah (well-established religious matters).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The third question of Fatwa no. 10626**

**Q 3: In our area there is a type of game called Cape Hyrax (rock rabbit, called Wabar in Arabic) that is like a cat. We hunt this animal and eat it, in the same way as our parents and grandparents used to do. However, we do not know if eating such game is Halal (lawful) or Haram (prohibited)?**

**A:** It is permissible to eat the meat of the Cape Hyrax, as the basic ruling is for permissibility, and there is nothing mentioned in the Shari'ah (Islamic law) that forbids it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
| --- | --- | --- |
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 20747**

**Q 4: there is an animal called Cape Hyrax (rock rabbit, called Wabar in Arabic) that has fangs, but it does not eat meat, just plants. Its feces are similar to that of a sheep, but smaller. Is it permissible to eat the meat of this animal or not?**

**A:** It is Halal (lawful) to eat the Cape Hyrax, as a ransom has to be offered if a Muhrim (pilgrim in the ritual state for Hajj and 'Umrah) kills one while they are in Ihram (ritual state for Hajj and 'Umrah) or in the Haram (the Sacred Sanctuary of Makkah). It is a rabbit-like animal that feeds on plants and herbs, and it is regarded as one of At-Tayyibat (lawful good things), because it does not have predatory fangs and it is not one of the foul or repulsive animals.

(Part No. 22; Page No. 307)

It is, therefore, Halal to eat it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 1550**

**Q: What is the ruling on smoking and eating hyenas ?**

**A:** Smoking is Haram (prohibited), as it is a harmful activity deemed as bad and filthy by people with good souls and sound minds. Allah (Exalted be He) says (what means): (Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut, xviii 15) and the Injeel (Gospel) (John xiv, 16), - he commands them for Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful At-Tayyibât (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods)) Allah (Exalted be He) also says: (They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].) Also, smoking causes languor and stupefaction: (The Prophet (may peace be upon him) forbade, as related by Ahmad and Abu Dawud from Um Salamah, every intoxicant and stupefier.) Its harm to health has been medically proven, and it is known that what is proven to be harmful is unlawful to use.

(Part No. 22; Page No. 308)

Also, buying tobacco products is a waste of money. The Prophet (peace be upon him) forbade wasting money. It was related by Al-Bukhari and Muslim (may Allah be merciful to them) that the Messenger of Allah (peace be upon him) said, ("Allah has forbidden you to be undutiful to your mothers, to bury your daughters alive, and to withhold (what you should give) or demand (what you do not have a right to). And He dislikes for you gossip, asking too many questions, and wasting money.") The 'dislike' mentioned in this Hadith indicates prohibition.

As for eating hyena meat, this is Halal (lawful), because it was related by Imam Ahmad and the Compilers of the Sunnan (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) on the authority of 'Abdul-Rahman ibn 'Abdullah ibn 'Imarah, who said, (I said to Jabir, "Is the hyena regarded as game?" He replied, "Yes." I said, "Can I eat it?" He replied, "Yes." I said to him, "Did the Messenger of Allah say so?" He replied, "Yes.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 5092**

**Q 1: we see most people here eating lizard meat, but lizards are like snakes and chameleons; the three are from the same family, as there is no difference with regard to the character and the form of the three. There is a difference of opinion regarding eating this meat; some people say it is Haram (prohibited), some say it is Halal (lawful), others say it is Makruh (reprehensible), and yet others say that there is no specific Nas (Islamic text from the Qur'an or the Sunnah) on the subject. Please give us a Fatwa (legal opinion from a qualified Muslim scholar): Can we eat lizard meat or not, and what is the best for us in this matter?**

**A:** It is permissible to eat lizard meat. Its resemblance to the animals you mentioned has no effect on its lawfulness. We previously issued Fatwa no. 1026 on the lawfulness of eating lizard meat, and the following is its text: It is lawful to eat lizard meat on the authority of the Hadith reported by Ibn 'Abbas (may Allah be pleased with them), who said, ❨Khalid ibn Al-Walid went with the Messenger of Allah (peace be upon him) to the house of Maymunah who served them a fried lizard, brought from Najd. The Messenger of Allah (peace be upon him) approached his hand towards it to eat, when some of the present women said, "Inform the Messenger of Allah of what is served to him?" They said, "It is a lizard, O Messenger of Allah!" So, the Messenger of Allah (peace be upon him) raised his hand away. Khalid ibn Al-Walid asked, "Is (eating) the lizard Haram (prohibited), O Messenger of Allah!" He (peace be upon him) said, "No. It is just that it is not found in the land of my people, and so I find myself disinclined to it." Khalid said, "So, I took it and ate it. The Messenger of Allah (may peace be upon him) watched, but he did not forbid me (from eating it).")❩ (Related by Al-Bukhari and Muslim)

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 310)

**Q 2: It is said that there are two types of foxes; the first being Halal (lawful) to eat and the other Haram (prohibited). Please advise us on this matter.**

**A:** It is not permissible to eat fox because it is a predatory animal with fangs. It was reported that ("The Messenger of Allah (peace be upon him) forbade the eating of every fanged beast of prey and every taloned bird of prey.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 17621

**Q: I know that there is no contradiction in what the Messenger of Allah (peace be upon him) said, but I read two Sahih Hadith (Hadith that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) and understood them, but there is a contradiction between them. Following are the two Hadith:**

**1. The Messenger of Allah (peace be upon him) said,** ("Allah (may He be Exalted) did not give progeny or descendents to those who were metamorphosed; monkeys and swine existed before that.")

(Part No. 22; Page No. 311)

**2. The Messenger of Allah (peace be upon him) said,** ("O Bedouin! Verily, Allah cursed or was angry with a tribe from **the Children of Israel,** so He metamorphosed them into animals walking on all fours on the earth. I do not know if maybe this was one of them, i.e. the lizard, so I neither eat it nor do I prohibit the eating of it.")

**I hope that Your Eminence will clarify this and may Allah preserve you and protect you!**

**A:** There is no contradiction between the two Hadith, as it was authentically reported that lizard meat was eaten in front of the Prophet (peace be upon him). As for the Prophet (peace be upon him) saying, ("I do not know if maybe this was one of the generations that was metamorphosed.") That was a thought and fear that the lizard might have been one of those who were metamorphosed, but when Allah revealed to our Prophet (peace be upon him) that He did not give progeny to those who were metamorphosed, this thought ended.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 17031**

**Q: What is the ruling on benefiting from the meat and hide of the ostrich ?**

**A:** The basic ruling is that food is Halal (lawful), because of Allah's Saying: ﴾O mankind! Eat of that which is lawful and good on the earth﴿ And His Saying: ﴾Say: "Lawful unto you are At-Tayyibât [all kind of Halâl (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)].﴿ Nothing is excluded from this ruling, except that which is reported as having been prohibited to be eaten. This includes that which is Najis (impure), such as Maytah (carrion/unslaughtered dead animals); blood; swine meat; that which causes harm, such as poison and the like; every fanged predatory animal, except the hyena; every bird with talons; domestic donkeys; and all that feeds off carrion.

As for the ostrich, it is permissible to eat its meat, as it is included in the basic ruling. Also, the Prophet's Sahabah (Companions, may Allah be pleased with them) would offer a ransom for killing an ostrich in Ihram (ritual state for Hajj and 'Umrah) or in the Haram (all areas within the Sacred Sanctuary of Makkah). Its meat is found to be good and it does not have fangs (non-predatory bird). As it is permissible to eat ostrich meat, it is also permissible to benefit from its hide too.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The sixth question of Fatwa no. 5828**

**Q 6: are all sea creatures lawful to eat or not?**

**A:** The basic ruling is that sea creatures which usually live in the sea are lawful, as Allah (Glorified and Exalted be He) says: ﴾Lawful to you is (the pursuit of) water-game and its use for food? for the benefit of yourselves and those who travel﴿ The Prophet (peace be upon him) said about the sea, ﴾"Its water is pure, and its dead creatures are lawful (to eat)."﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The sixth and seventh questions of Fatwa no. 9061**

**Q 6 and 7: There is a fisherman, who, before throwing his net into the water, puts an electrified wire in the water. this electrifies the water and kills the fish, and then he catches them. Is this practice Haram (prohibited) or Halal (lawful)? What is ruling on eating these fish?**

**There is another man who throws explosives into the water that kills the fish, due to the pressure. What is the Shari'ah (Islamic law) opinion on this?**

(Part No. 22; Page No. 314)

**A:** These practices are permissible and it is also permissible to eat these fish, as long as the practices do not harm anyone.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 5564**

**Q 1: a. What is the ruling of Islam on eating Dutch butter ?**

**b. What is the ruling of Islam on eating Fisikh (salted fish) and sardines ?**

**c. What is the ruling of Islam on drinking cold drinks, such as Pepsi and Sport Cola ?**

**A:** a. The basic ruling is that all types of butter are lawful, unless anything is confirmed that changes permissibility to prohibition. We do not know of anything that changes this ruling, so all kinds of butter remain lawful to eat.

b. Fisikh and sardine are fish, and fish are Halal (lawful) to eat, even it they are Maytah (dead/not Islamically slaughtered). It was authentically reported that when the Prophet (peace be upon him) was asked about the sea, he said, ("Its water is a purifier and its Maytah (i.e. dead sea creatures) are Halal.") Therefore, it is Halal to eat Fisikh and sardines.

c. The drinks you mentioned are Halal to drink, as long as a large amount does not cause intoxication.

(Part No. 22; Page No. 315)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The ninth and tenth question of Fatwa no. 11780**

**Q 9: From where is derived the ruling on the prohibition of eating the meat of marine creatures that feed on decayed carcasses ?**

**A:** The basic ruling is that all sea creatures are Halal (lawful) to eat, according to the general meaning of Allah's Saying: ﴾Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of Ihrâm (for Hajj or 'Umrah).﴿ This is so, unless anything is confirmed that changes this permissibility. Supporting evidence for this is the saying of the Prophet (peace be upon him) about the sea, ﴾"Its water is a purifier and its Maytah (dead sea creatures) are Halal."﴿

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul- `Aziz ibn `Abdullah ibn Baz |

**Q 10: Is it Haram (prohibited) to eat any of the sea creatures, and if so, which are forbidden?**

**A:** It is not Haram to eat any of the sea creatures, as understood from the general meaning of what Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).﴿

**(Part No. 22; Page No. 316)**

The basic ruling on this is for permissibility, unless there is anything that is confirmed that changes it to prohibition. This is supported by the general meaning of Allah's Words: ﴾Lawful to you is (the pursuit of) water-game and its use for food? for the benefit of yourselves and those who travel﴿ and the general meaning of the saying of the Prophet (peace be upon him), ﴾"Its water is a purifier and its Maytah (dead sea creatures) are Halal."﴿

Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The third question of Fatwa no. 10946**

**Q 3: Some of the fish caught by fishermen have been partially eaten by bigger ones while they are in the net or on the fishhook. When the fishermen go to the shops to sell the fish, they often have around twenty fish heads or half fish, and they sell them telling the fish shop owners that the fish were eaten by sea lions.**

(Part No. 22; Page No. 317)

**Some people say that it is not permissible to eat sea lion's leftovers. Is it permissible to eat these fish or not? Please advise us on this and may Allah reward you with the best!**

**A:** There is nothing wrong in eating fish, some of which has been eaten while it is on the fishhook before coming out of the sea, as it is lawful to eat the Maytah (unslaughtered dead animals) from the sea. This is according to the saying of the Prophet (may peace be upon him), ("Two (types of) Maytah and two (types of) blood are made Halal (lawful) for us. The two Maytah are fish and locusts.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul- `Aziz ibn `Abdullah ibn Baz |

**The tenth question of Fatwa no. 6471**

**Q 10: What is the ruling on the worms that are put on hooks and used to catch fish; is it permissible to eat the fish caught with these worms?**

**A:** It is permissible to eat the fish caught in this way.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 11389**

**Q: I read in a local newspaper that eating fish without slaughtering them is considered Haram (prohibited); is this correct? Bear in mind that everyone in the Islamic and Arab communities eats fish without slaughtering them.**

**A:** What you read about the obligation of slaughtering fish is not correct. It is permissible to eat fish without slaughtering them, because when the Prophet (peace be upon him) was asked about purification with sea water, he said (peace be upon him), ("Its water is a purifier and its Maytah (dead sea creatures) are Halal.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
| --- | --- | --- |
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 11126**

**Q: What is the ruling on eating the meat of some animals that live in the sea, such as turtles and shrimps, and the meat of some animals that live on land, such as the onager?**

**A:** It is permissible to eat turtles and shrimps, as it was authentically reported that when the Prophet (peace be upon him) was asked about sea water, he said, ("Its water is a purifier and its Maytah (dead sea creatures) are Halal.") Similarly, it is permissible to eat the meat of an onager, as the prohibition is regarding

**(Part No. 22; Page No. 319)**

the domesticated donkeys.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The eighth question of Fatwa no. 5394**

**Q 8: Is it Halal (lawful) to eat the meat of the following creatures: turtles, seahorses, crocodiles, and hedgehogs, or not?**

**A:** It is Halal to eat the meat of the hedgehog, as understood from the general meaning of the Ayah (Qur'anic verse): (Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering).) Also, the basic ruling is permissibility unless something is confirmed that changes it to prohibition. As for the turtle, some scholars say it is permissible to eat, even if it is not slaughtered, as understood from the general meaning of Allah' Saying: (Lawful to you is (the pursuit of) water-game and its use for food?) Also, when the Prophet (may peace be upon him) was asked about the sea water, he said, ("Its water is a purifier and its Maytah (dead sea creatures) are Halal.") However, it is preferable to slaughter them to avoid the difference among scholars. As for the crocodile, it is said that this can be eaten like fish, according to the general meaning of the Ayahs



and the Hadith mentioned above. Some say that it is not lawful to eat it as it is a predatory animal with fangs, but the preponderant opinion is the first one. As for the seahorse, it is lawful to eat according to the general meaning of the Ayahs and the Hadith mentioned above. There is no opposing opinion on this, and, as it is Halal to eat horses that live on the land, it is even more so for those that live in the sea.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 15834**

**Q 1: is shark meat Halal (lawful) or Haram (prohibited) ?**

**A:** All types of fish are Halal, including the shark and others, as is understood from the general meaning of Allah's Saying: (Lawful to you is (the pursuit of) water-game and its use for food?) Also, when the Prophet (peace be upon him) was asked about the sea water, he replied, ("Its water is a purifier and its Maytah (dead sea creatures) are Halal.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 4129**

**Q 4: In Egypt there is a dish that we call Fisikh. It contains fish that are salted and exposed to the sun to dry. They are then put in a tank for a period of time to be sold later. Some people say that eating Fisikh is Haram (prohibited), because it becomes rotten. What is the correct ruling on this question?**

**A:** eating Fisikh is Halal (lawful), as the basic ruling on everything is that it is Halal, and we do not know of any evidence that removes that ruling in this case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 6093**

**Q 5: What is the ruling of Islam on eating Fisikh (salted fish) and sardines? We understand or have heard that they are Maytah (unslaughtered dead meat) as they absorb the blood from one another and are exposed to the sun until they become inflated. The same applies to sardines. Is eating them Halal (lawful) or Haram (prohibited)?**

**A:** It is permissible to eat Fisikh, sardines, and other sea creatures,

**(Part No. 22; Page No. 322)**

even they are Maytah and stored over each other causing fluids from one to run over another. This is because it was authentically reported that, when the Prophet (may peace be upon him) was asked about the sea water, he said, ("Its water is a purifier and its Maytah (dead sea creatures) are Halal.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 1414

**Q: Is it permissible to kill frogs? Are frogs regarded as land or sea animals? If they are land animals, is it permissible to eat them without slaughtering them? People do not slaughter them, as it is not possible to do so because they have no necks; so they usually just cut the frogs' legs off to eat them and throw the other parts away. Is there anything to prevent them being included with the sea animals, which Allah has made Halal (lawful)? Some scholars say that all the Hadith that are reported about the prohibition of killing frogs are Da'if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and there is nothing authentic in them. What is your opinion?**

**A:** Scholars have differed concerning the ruling on eating frogs. Some say that it is permissible to eat them and others say that it is not permissible. Those who regarded eating frogs as permissible were Malik ibn Anas and those scholars who agreed with him. Those who regarded eating frogs as not permissible were Imam Ahmad and those scholars who agreed with him.

**(Part No. 22; Page No. 323)**

Those who regard it as permissible use the evidence from the general meaning of Allah's Saying: ﴿Lawful to you is (the pursuit of) water-game and its use for food? for the benefit of yourselves and those who travel﴾ And the saying of the Prophet (peace be upon him) when he was asked about sea water, ﴾"Its water is a purifier and its Maytah (dead sea creatures) are Halal."﴿ The general meaning of these applies to frogs, as they are included among water-game.

Those who regard it as not permissible use as evidence the report related by Abu Dawud about medicine and etiquettes and the report related by Al-Nasa'y about hunting and fishing from Ibn Abu Dhi'b, who related it on the authority of Sa'id ibn Khalid, who related it on the authority of Sa'id ibn Al-Musayyib, who related it on the authority of 'Abdul-Rahman ibn 'Uthman Al-Qurashy: ﴾A doctor asked the Prophet (may peace be upon him) about using frogs in medicine and he (peace be upon him) forbade him from killing them.﴿

This was related by Ahmad, Ishaq ibn Rahawayih, and Abu Dawud Al-Tayalisiy in their Musnad (Hadith compilations). It was also related by Al-Hakim in, "Al-Mustadrak", the chapter on merits, on the authority of 'Abdul-Rahman ibn 'Uthman Al-Timy. Al-Hakim related it again in his chapter on medicine, and classified its Sanad (chain of narrators) as Sahih (authentic).

**(Part No. 22; Page No. 324)**

However, they did not mention the Takhrij (referencing) of the Hadith. Al-Bayhaqy said that it was the strongest Hadith reported in regard to frogs.

This Hadith includes evidence that it is Haram (prohibited) to eat frogs, because the Prophet (peace be upon him) forbade the killing of frogs. The prohibition of killing an animal can either be due to it being inviolable, as it is for humans, or due to the prohibition of eating it, and, as frogs are not inviolable like humans, the prohibition is related to eating them.

This Hadith is said to be a Hadith Ma'lul (a Hadith that appears to be sound, but thorough research

reveals a disparaging factor in the chain of narrators or the text), as one of its narrators, Sa'id ibn Khalid ibn Qarid, was regarded as Da'if (weak) by Al-Nasa'y. This was refuted by Ibn Hibban who regarded him as Thiqah (trustworthy) narrator. Al-Daraqutny said that he was a reliable narrator from Al-Madinah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
| --- | --- | --- |
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 8505**

**Q 4: What is the ruling on eating lobster? Is it included under the ruling established by the Hadith stating (about sea water):** ("Its water is a purifier and its Maytah (dead sea creatures) are Halal (lawful).") **?**

**A:** Lobster is Halal, because it is a sea animal. Allah (Exalted be He) says: (Lawful to you is (the pursuit of) water-game and its use for food? for the benefit of yourselves and those who travel)

**(Part No. 22; Page No. 325)**

Also, when the Prophet (peace be upon him) was asked about sea water, he said, ("Its water is a purifier and its Maytah (dead sea creatures) are Halal.") This is unless those versed in knowledge of lobsters confirm anything that makes it Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 6724**

**Q 3: Is it permissible to hold bread with the left hand or not? I see 90% of the people take bread in their left hand to cut it or hold it, as bread is soft and they cannot eat it with the right hand without using the left. I hope that you will advise me on this.**

**A:** It is permissible to hold bread with the left hand, but taking bread from and giving it to others should be done with the right hand, according to Islamic etiquette. It is not permissible to eat bread using the left hand, as long as it is possible to use the right.

**(Part No. 22; Page No. 326)**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 18541

**Q: I am sending Your Eminence this letter, supplicating to Allah that when you receive it you will be in good health and that He will prolong your life. I testify by Allah that I love Your Eminence and I ask Allah to gather us and all Muslims in the highest Gardens of Paradise. Your Eminence - as a way of cooperating in doing good and being pious, and as a way of being grateful to Allah for His Bountiful Blessings to us, including the blessing of Islam and then what He has granted us in terms of food and drinks - I would like to draw your attention to the fact that some people treat these blessings wrongly. Here in the south, there are some tribes that have the custom that when guests arrive for a wedding, they have lunch. Then, two or three hours after lunch, the guests go to the husband's home. Here they are divided between the husband and his neighbors, who prepare more food for them, such as Al-'Arik (a dish of bread, butter, and honey), different food made from wheat, and other types of food. Another group will prepare fruit. It may cost 2 - 3,000 Riyals to prepare this food,**

(Part No. 22; Page No. 327)

**in addition to the drinks. The guests only eat a mouthful or two of this food, and the rest is thrown away. Two hours after this, a dinner is served for all the guests. The bad phenomenon that needs to be resolved is that of preparing food, drinks, and fruit two or three hours after lunch, most of which is thrown away. The tribal people who prepare this food call it Al-Wasl (the joining meal). This custom is carried out for weddings and on other occasions also.**

**My question is: Why do they prepare this food two or three hours after lunch when most of it is thrown away in the garbage? Is this not a waste of Allah's Blessings and lavishness that will cause the Blessing to be taken away? This is why I am bringing this practice to Your Eminence's attention. Why are the people not satisfied with just having lunch and dinner on such occasions? We hope that Your Eminence will issue a Fatwa (legal opinion issued by a qualified Muslim scholar) to treat this phenomenon. The Fatwa could be published and distributed among the people who live there and to the Masjids (mosques) through the Khatib (preachers) for Jumu'ah (Friday) Prayers, to explain the danger of being lavish with Allah's Blessings and the necessity to stop this custom. May Allah guide us all to the Right Path!**

**A:** holding a Walimah (wedding dinner) on the occasion of a marriage is an Islamically acceptable practice, as there are many Hadith that encourage people to hold them. It is regarded a way to announce a marriage.

(Part No. 22; Page No. 328)

It was authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that (the Prophet (peace be upon him) held a Walimah when he married some of his wives.) It was also related in these two books that the Prophet (peace be upon him) said to 'Abdul-Rahman ibn 'Awf, when he was getting married, ("Give a Walimah, even if only with one sheep.") However,

what is prescribed in this respect is that the food and drinks served at Walimahs should not be extravagant, as this is censured by the Shari'ah (Islamic law), and those who do this are Satan's brothers. Allah (Exalted be He) says: ﴾But spend not wastefully (your wealth) in the manner of a spendthrift.﴿ ﴾Verily, the spendthrifts are brothers of the Shayâtîn (devils), and the Shaitân (Devil-Satan) is ever ungrateful to his Lord.﴿ What is required is moderation, not extravagance or miserliness. If a lot of different food is prepared and it is thrown away in the trash, without any benefit, there is no doubt that this is a great sin and danger. Those who do this expose themselves to Allah's Punishment and Anger. Therefore, Muslims should avoid these practices and be economical in their banquets, occasions, and all other affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The ninth question of Fatwa no. 5828**

**Q 9: Is eating too much Haram (prohibited)?**

**A:** Yes, it is Haram for Muslims to eat too much to the level that could harm them, because this is a kind of extravagance, and it is known that extravagance is Haram. Allah (may He be Praised and Exalted) says: ﴾O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawâf of) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allâh) likes not Al-Musrifûn (those who waste by extravagance).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth and fifth questions of Fatwa no. 2512**

**Q 4: What is the ruling on accepting gifts from my father and my relatives who work in tobacco companies and banks; can I accept gifts from them and then return their value to them in another way to maintain the love and ties of kinship with them?**

**Q 5: When I visit my relatives and they offer me food and drinks, can I take them, although I know they earn their living by working in banks and tobacco companies?**

(Part No. 22; Page No. 330)

**A:** If you know that the gift or the food that is offered to you is in itself Haram (prohibited/unlawful), you must not accept the gift or eat the food. The same ruling applies if all the earnings of a person are Haram. If the Halal (lawful) earnings of a person cannot be distinguished from their Haram earnings, scholars differ as to whether it is permissible to accept gifts or eat food served by them to a guest. Some scholars say that it is absolutely Haram. Other scholars say that if the Haram earnings are more than one-third of such a person's property that it is Haram to eat food offered by them or accept gifts. Others say that if the Haram earnings are more than the Halal that it is Haram to eat the food they offer or accept their gifts. Others say that it is not Haram at all to eat their food and accept their gifts. This is the obvious ruling here, as the Prophet (peace be upon him) accepted a grilled sheep from a Jewish woman and ate it, and also according to the general meaning of what Allah (Exalted be He) says: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ It is known that the Jews and the Christians deal in Riba (usury/interest) and do not seek Halal earnings; they earn both Halal and Haram money. However, Allah has made it Halal to eat from their food and the Prophet (peace be upon him) ate from their food. A group of scholars reported from the Hadith narrated by Sufyan Al-Thawry on the authority of Salamah ibn Kuhayl, on the authority of Zir ibn 'Abdullah, on the authority of Ibn Mas'ud that a man asked him, "I have a neighbor who deals in Riba and he invites me to eat with him." Ibn Mas'ud said to the man,

(Part No. 22; Page No. 331)

"Enjoyment of food is for you and the sin (of dealing in Riba) lies on him." However, it is better if Muslims refrain from mixing, exchanging presents, and visiting too much with such relatives and they limit themselves to dealing with them when necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
| --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 9061**

**Q 2: is it permissible for me to eat food from the shop where i work or not ?**

**A:** It is permissible if the owner of the shop allows you to do so, otherwise it will not be permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 4306**

**Q 3: I am a university student, and when non-student friends come to visit me, I give them a food coupon that is sold to us for 1.5 Dinars.**

(Part No. 22; Page No. 332)

**However, non-student visitors should get 5.00 Dinar food tickets. Bearing in mind that leftover food is thrown into the trash can, what is the ruling on doing this in a non-Muslim country?**

**A:** If the reality is as you mentioned, this is lying and helping to take others' property unlawfully. This is, therefore, Haram (prohibited). It is not permissible for a Muslim to take others' property through lying, whether they are Muslims or Dhimmys (protected non-Muslims living under Islamic rule). However, if the people are non-Muslims involved in a war against Muslims, their property is Halal (lawful) to Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The fourth question of Fatwa no. 7890**

**Q 4: a man earned Halal (lawful) and Haram (unlawful) money and built with it a house for himself and lived in it. He rented out the rest of the apartments of the house. He then made sincere Tawbah (repentance to allah). What should he do with the house? Bear in mind that the man lives in a country that suffers from a housing problem. Should he give his income from the house as Sadaqah (voluntary charity) or what should he do after the Haram money has been mixed with the Halal?**

**A:** He should return the Haram money to its owners or their inheritors. If he cannot do that, for not knowing who they are or for a similar reason, he can give it as Sadaqah to the poor on behalf of its owners.

(Part No. 22; Page No. 333)

Together with this, he must repent to Allah for what he did and beseech His Forgiveness, and also firmly resolve not to commit such sin again.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 8244**

**A 3: If I have a friend who earns his living by deception and I have to visit him because he is a relative. am I committing a sin if I eat from his food?**

**A:** If the food he serves is from ill-gotten money, it is unlawful for you to eat from it and if his money is mixed; some gained lawfully and some not, you may eat from it, according to the soundest opinion of the scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The third question of Fatwa no. 17314**

**Q 3: I have doubts that some of our relatives have**



**ill-gotten gains. Since we are relatives, we sometimes have to exchange visits and eat their food. Are we sinful? It is worth mentioning that I only visit them to become closer to them and their children and call them to Allah.**

**A:** If you are certain that a person's gains are unlawful, it will not be permissible to eat their food. On the other hand, those you know nothing about their earnings or those whose earnings include both lawful and unlawful portions, there is no objection to eating their food. This is because the Prophet (peace be upon him) ate from the Jews' food although their earnings included some Riba (usury/interest).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 4494**

**Q 1: The Imam of our Masjid (mosque) eats from the foods which are served annually for the shrines of the pious people. This is called Al-Wa`dah. Is it permissible to eat from these offerings which have been served to the shrines of the pious people? If it is not; is it permissible to perform Salah (Prayer) behind the person who eats from it?**

**A:** it is not permissible to eat from animals which are slaughtered on the shrines of the righteous people. The Imam who eats from such offerings should be advised not to eat from them.

(Part No. 22; Page No. 335)

If he eats from them after the explanation of the ruling, you should not perform Salah behind him because giving offerings is a kind of worship which can not be done except for Allah Alone. It is not permissible to give offerings to the righteous people or any person because Allah (Exalted be He) says, (Say (O Muhammad صلى الله عليه وسلم): "Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) ("He has no partner. And of this I have been commanded, and I am the first of the Muslims.") Nusuk refers to the sacrifice. Also, Allah (Exalted be He) says,( Verily, We have granted you (O Muhammad صلى الله عليه وسلم) Al-Kauthar (a river in Paradise).) (Therefore turn in prayer to your Lord and sacrifice (to Him only).) The Prophet (peace be upon him) said, (Allah has cursed the one who slaughters (a sacrifice) to other than Allah...) Related by Muslim in his Sahih on the authority of `Aly ibn Abu Talib (may Allah be pleased with him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 4249**

**Q 4: I am an unemployed Muslim living with my family that eats and drinks from ill-gotten money. Is my Salah (prayer) valid?**

**(Part No. 22; Page No. 336)**

**A:** A Muslim is not permitted to eat, drink, or spend ill-gotten money given to them. Be assured that anyone who fears Allah, Allah will make a way out for them from every difficulty and provide for them from sources they never could imagine. As for your Salah, this does not affect its validity.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 4670

**Q: My father works in a restaurant whose owner is a miserly man. Because of this, my father and a group of workers take some food with them without the knowledge of the owner. My father brings 3 kilos of meat home weekly. When I asked him about the reason for his act, he replied that the owner is very miserly and deals stingily with workers. As I am a student, is it Haram (unlawful) for me to eat from that food? Please, take note that this food remains in the house for 4 days, and it is all that we eat.**

**A:** It is impermissible for you to eat the food which your father takes from the restaurant, regardless of the fact that the owner of the restaurant is miserly as your father described.

(Part No. 22; Page No. 337)

A worker is only entitled to his wage and other privileges that are lawfully permitted to him as stipulated in the contract. Consequently, you are not permitted to eat from the food your father steals from the restaurant, for the Prophet (peace be upon him) said: ﴿The Muslim is inviolable for his Muslim brother, as for his blood, wealth, and honor.﴾ Related by Muslim in his Sahih.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

Fatwa no. 6018

**Q:** There are some institutions that provide housing for their employees and pay housing allowances for those who do not prefer such residences. However, some employees who are paid housing allowances remain in these residences for one or two months, taking this matter lightly. What is the ruling on accepting a residence allowance in this case? What is the ruling on using this money when mixed with money from another source (such as the monthly salary, etc.)? Is it permissible also for the person who is aware of this fact to visit such employees and eat their food, as this discomfits me? What should I do regarding such an important matter, for our Messenger (peace be upon him) stated: (Leave that which makes you doubt for that which does not make you doubt.)

(Part No. 22; Page No. 338)

He (peace be upon him) also stated: (None of you will believe until he loves for his brother what he loves for himself.)

**A:** Firstly, if the case is as you mentioned, then it is not permissible for these employees who are given the choice between living in company housing or taking an allowance to combine both of them. It is obligatory upon them to return the residence allowance to the company if they live in the assigned residences.

Secondly, if the housing allowance these employees receive is included in their Halal (lawfully-earned) money, then it is permissible for others to eat their food, according to the most correct scholarly opinion. However, if these employees have no source of income except this allowance, then it is not permissible to benefit from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
| --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 6371**

**Q 3: There is a university student whose father is a thief who steals the money of Muslims in Saudi Arabia. Is it permissible for him to continue his studies and consume unlawful money when he visits him?**

**A:** It is Haram (prohibited) to consume unlawful money or use it in one's

(Part No. 22; Page No. 339)

studies or for other purposes, according to the relevant general proofs, such as the saying of the Prophet (peace be upon him), ﴾Verily your blood, your property and your honors are sacred and inviolable.﴿ However, if the stolen money is mixed with other lawful money, there is controversy on the permissibility of making use of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 9881**

**Q3: a person inherited a sum of money. after spending most of it, he discovered that some of it was from a life insurance policy whose installments were not fully paid. The insurance company paid the money to the inheritors after the insurer died. Is it sufficient for him to estimate this money and give it in charity to the poor in order to atone for this sin and purify the money he spent?**

**A:** To get rid of the unlawful money, he should distribute the money that exceeds the paid installments to the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 5344**

**Q: I am a young Muslim and I graduated from the Hospitality Management School in Morocco. I am currently working at a restaurant in Germany where I serve Khamr (intoxicant) to the visitors. I hate this job and I seek your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding the following:**

**A- Is it permissible for me to continue working at this restaurant in order to earn a living?**

**B- I would like to perform Hajj this year. Is it permissible to undertake the expenses of the journey to Makkah from the money I earn from this job?**

**A:** Texts of the Shari`ah (Islamic Law) indicate that the Muslim is commanded to earn a living through lawful means. Expenses for food and drink, the clothes one wears, the house one lives in and the cost of going on Hajj or Jihad (fighting in the Cause of Allah) must be gained through lawful means. It is related by Muslim in his Sahih (authentic book of Hadith) on the authority of Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said, ("Allah (may He be Exalted) is good and accepts only that which is good. Allah has commanded the believers to do that which he commanded the Messengers. He (may He be Exalted) says: (O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds.) Allah (may He be Exalted) also says: (O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.) Then he mentioned [the case of] a man who,



having journeyed far, is disheveled and dusty and who spreads out his hands to the sky [saying], 'O Lord! O Lord!' - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!") A Muslim who is mindful has to look for the type of work from which he can lawfully support his family and there are many jobs out there. Anyone who fears Allah and keeps their duty to Him, He will make a way for them from every difficulty and will provide for them from sources they could never imagine.

Accordingly, it is unlawful for you to work at that restaurant, as it involves cooperation in sin and corruption. Allah (Glorified be He) says: (but do not help one another in sin and transgression.) You must make Tawbah (repentance to Allah) and quit this job that involves promoting unlawful Allah has declared unlawful; namely drinking Khamr. There is no harm if you make Hajj from the money you earned from your job after performing Tawbah, as you were ignorant of the Islamic ruling in that regard.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Chairman |
| --- | --- |
| `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 4156**

**Q: My father and I live in two separate apartments. He has worked at a Tobacco manufacturer for 30 years. It happens that he buys some foods and brings them to me. i also use the money he earns from his work in this company. Are his earnings Haram (prohibited), and is it permissible for me and my children to eat from the food bought from his money? It is noteworthy that I work at an aluminum factory. Please, advise.**

**A:** As for the past years, we ask Allah to forgive you In sha'a-Allah (if Allah wills). However in the future, you should ensure that your wealth is lawful and that the things offered to you by others is lawful as well. Moreover, you should advise your father, call him to the good and encourage him to obtain lawful earnings. You should treat him with kindness, may Allah guide him to the true path.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify |

**The seventh question of Fatwa no. 4494**

**Q 7: If someone who earns his living from gambling invited you to**

(Part No. 22; Page No. 343)

**a meal, would it be Haram (prohibited) to go?**

**A 7:** It is not permissible to eat the food of someone who earns his living from gambling, for such is ill-gotten earnings.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 4278**

**Q2: I heard about the Imams' Taqwa (God-fearing) as regards unlawful food, such as Imam Al-Shafi`y, and Imam Ahmad who refused to eat from the food bought with his son's money as his son was working in the judiciary and he doubted the lawfulness of the money he took from the state. After I knew this, I refused to eat any food except that which was bought with my father's money or with money of which I am sure of its lawfulness. This caused me some problems and upset many of my brothers who invited me to eat even a date but I refused. Many times guests come to our house with fruit and other such things and invite me to eat from it but I refuse. I do not refuse because I am sure it is bought with unlawful money. In fact, I refuse because I know the legal ruling about eating unlawful food. is it permissible for me to ask about the lawfulness of the money**

(Part No. 22; Page No. 344)

**with which this food is bought? If I visited a friend or a relative, should I ask him about the lawfulness of the food they serve me?**

**A:** Asking about the lawfulness of every food is not an act of the guiding traditions of Muhammad ibn `Abdullah (peace be upon him) or the guiding acts of his Caliphs and Companions (may Allah be pleased with them). Moreover, such questions may create feelings of grudge and lead to relationships being severed.

Therefore, we advise you not to go too far in this matter because it may result in more problems.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 1644**

**Q 4: is it permissible for a son to make use of his father's money, although it is gained from Riba (usury)?**

**A:** Riba is Haram (prohibited) according to the Qur'an, the Sunnah and Ijma` (consensus of scholars). If your father deals in Riba, you should advise him and clarify to him the ruling on Riba and its punishment. It is impermissible to take any of your father's money

**(Part No. 22; Page No. 345)**

if you know that he gained it from Riba. You also have to earn your living through lawful means prescribed by Allah. Whoever fears Allah and keeps their duty towards Him, He will make a way for them to get out from every difficulty; and He will provide them from sources they could never imagine.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The seventh question of Fatwa no. 6386**

**Q 7: What is the ruling on someone leaning on his hand inside and outside the Masjid (mosque)?**

**A 7:** generally leaning on one's hand inside and outside the Masjid is Mubah (permissible), but it is not permissible at the time of eating.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 18952**

**Q 5: What is the ruling on eating products and plants made by Mushrikun (those who associate others with Allah in His Divinity or worship), secularists, Communists, atheists and others who are not of the People of the Book? The products are things like tuna and plants such as wheat and rice.**

**A 5:** eating the products and crops produced by Mushrikun and People of the Book is not wrong as long as it is not made from their slaughtered animals. Only what is slaughtered by the People of the Book according to the Shari`ah (Islamic law) is lawful. It is not permissible to eat the slaughtered animals of other non-Muslims.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 21046**

**Q: Some people who own restaurants in the Kingdom are asking about employing some Kafir (non-Muslim) workers in the kitchens, since we cannot be safe from their betrayal.**

**A 10:** eating the food made by Kafir workers that do not contain anything Haram (prohibited) is permissible. The Prophet (peace be upon him) ate food that was prepared by Jews. As for those who are not of

(Part No. 22; Page No. 347)

the People of the Book, they should not slaughter animals by themselves. It is not permissible to bring Kafir workers to Muslim lands, particularly to the Arabian Peninsula, since the Prophet (peace be upon him) ordered to drive them out of it. Moreover, there are enough Muslim workers in Muslim countries.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The third question of Fatwa no. 7706**

**Q 3: is it permissible for a Muslim to eat with a Kafir (non-Muslim)?**

**A 3:** If the food that is served is Halal (lawful), it is permissible to eat with a Kafir, especially when necessary, as if he is a guest, and with the intention of calling them to Islam and the like, along with hating them for the sake of Allah (Exalted be He), till they embrace Islam.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 348)

**The third question of Fatwa no. 9522**

**Q 3: There is a Hadith which reported that a man came to the Messenger (peace be upon him) and said, "There are People of the Book in the land, could we eat from their pots?" The Messenger of Allah (peace be upon him) said:** ("Eat from them as Allah (may He be Exalted) says: (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you) ) **who are the People of the Book?**

**A 3:** First, the Hadith reads as follows: Jabir ibn `Abdullah narrated: (We used to go out for battles with the Messenger of Allah (peace be upon him). We used to take the vessels and beverages of the polytheists (as booties) and use them, but he did not object to them (i.e. us) for doing that (action).) Reported by Ahmad and Abu Dawud. On the authority of Abu Tha`labah: that he said, (I said: O Allah's Messenger! We are living in a land belonging to the People of the Book; can we eat from their utensils? The Prophet (peace be upon him) said: If you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat from them.) Reported by Al-Bukhari and Muslim.

Second, the People of the Book are the Jews and the Christians. Their slaughtered animals are Halal (lawful) for us, unless they pronounce (at the time of the slaughtering of the animal) a name other than Allah's. Allah (Exalted be He) says: (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you)

(Part No. 22; Page No. 349)

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions.

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 20583**

**Q 1: Sometimes, we throw out leftovers after eating. We want to know the ruling of the Shari`ah (Islamic law) on this regard. May Allah reward you!**

**A:** It is obligatory for the Muslim to honor the food remains and give them to another human being or animal to eat. Were there no one to take it, it should be placed in a pure place.

May Allah grant us success! May peace and blessings be upon our Prophet, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 3649

**Q: a man always invites others to have lunch or coffee after the end of Jumu`ah (Friday) Prayer. He tells the people, "Come and have coffee or lunch."**

(Part No. 22; Page No. 350)

**As there are too many people in the Jumu`ah Prayer, and it is difficult to invite each of them on his own, the host announces in the Masjid (mosque), "Come and have coffee." Please advise whether there is any harm in this.**

**A:** If the situation is as you have mentioned, there will be no harm in doing this, especially that it is a call for hospitality to people; it is also one of the noble manners that are desirable in Shari`ah (Islamic law). This has nothing to do with announcing a lost object in the Masjid, which is prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Chairman |
| --- | --- |
| `Abdullah ibn Qa`ud | `Abdul-`Aziz ibn `Abdullah ibn Baz |

The second question of Fatwa no. 4900

**Q 2: One of the attendants of the Masjid (mosque) claims to have knowledge of religion and, thus, gives Fatwas of his own and causes confusion among the Muslims by sorting Halal (lawful) and Haram (prohibited) according to his own opinions. He also says that he does not acknowledge Tafsir (exegesis of the meanings of the Qur'an), claiming that what Allah states in the Qur'an is very clear and needs no referral to all books of Tafsir. An example of his Fatwas is claiming that it is Haram to change one's clothes inside the Masjid. When we asked him about his evidence, he cited the following Ayah (Qur'anic verse),**

(Part No. 22; Page No. 351)

(O Children of Adam! Take your adornment (by wearing your clean clothes), while praying [and going round (the Tawâf of) the Ka'bah,]) **We told him that the Ayah states nothing about the unlawfulness of changing one's clothes inside the Masjid and referred to the Tafsir, but he said that he does not acknowledge any Tafsir.**

**Moreover, we have a hall over the Musalla (a place for Prayer) in the Masjid. Some Muslims offer `Aqiqah (sacrifice for a newborn) and bring it to the Masjid so that its attendants will eat from it. This person says that this is Haram because the Masjid is a place for Salah (Prayer), Dhikr (remembrance of Allah), and Du`a' (supplication). We told him that the Masjid can be a school, a university, a military college, a place for worship and the Muslims' gathering, and where Muslims can settle their disputes as in the case of the Sunnah (whatever is reported from the Prophet). However, he was not convinced and recited the following Ayah,** (And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.) **Thus, this person always causes confusion among the Muslims, especially that he utters such claims after each Salah.**

**My question is: Should we prevent this man from entering the Masjid? Would we be sinful if we do? We have spared no effort to convince him but it was all in vain and he even says that he should enjoin good and forbid the evil. Please advise, may Allah reward you with the best!**

**A:** It is not permissible to prevent this person from entering the Masjid. However, you should debate with him in a good manner and support your arguments with evidence, because your aim

(Part No. 22; Page No. 352)

is to cooperate in righteousness and piety and discuss the issues related to Shari`ah (Islamic law) in a good manner and with convincing evidence. Definitely, masjids are built to remember Allah, establish Salah, recite the Quran, etc. They are not built to be a place for gathering around banquets and such events. However, when it is necessary to eat inside the Masjid, on its roofs, or in its rooms, there is no objection to this, but with the condition of preserving the cleanliness of the Masjid from the remnants of food and not disturbing the attendants who perform Salah, recite the Qur'an, and join the Halaqahs (learning circles) with food leftovers.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

## Legal Slaughtering and Hunting

**Fatwa no. 242**

**Q: Some single workers bought an animal to eat. One of them mentioned Allah's name Al-Rahman i.e. the Merciful, made Takbir (saying: "Allahu Akbar [Allah is the Greatest]") three times, and slaughtered the animal. Later on, we found out that the larynx was in the part of the neck attached to the rest of the body not to the head. As a result, some of the workers refused to eat from its meat, while others ate. Is it lawful to eat from this animal?**

**A:** Slaughtering should meet four conditions:

Firstly, the slaughterer should be legally responsible and competent for religious commitments, i.e. he should be sane, whether a Muslim, a Jew, or a Christian.

Secondly, regarding the tool, it is permissible to slaughter the animal with any sharp tool except bones and hoofs, because the Prophet (peace be upon him) said, ("If the killing tool causes the blood to gush out, eat (of the slaughtered animal), but do not slaughter with a bone or a hoof.") (Agreed upon by Al-Bukhari and Muslim)

Thirdly, cutting the throat even if at the upper part of the neck, which is the air passage, and cutting



the gullet, which is the passage of food and drink.

Fourthly, the slaughterer should begin with the name of Allah alone, and nothing can replace it. If he forgets reciting Tasmiyah (saying, "Bismillah [In the Name of Allah]"), the slaughtered animal is lawful; but if he left it on purpose, the slaughtered animal becomes unlawful.

The Committee lists these conditions to make it easier for you to know when the slaughtered animal becomes lawful and when it does not become lawful. Accordingly, it is lawful to eat from the animal in question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
|---|---|---|
| \`Abdullah ibn Sulayman Ibn Mani\` | \`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan | \`Abdul-Razzaq \`Afify |

**The first question of Fatwa no. 2236**

**Q1: What is the right manner of slaughtering animals?**

**A1:** A similar question was sent to the chairmanship, and his Eminence the Mufti Shaykh Muhammad ibn Ibrahim (may Allah be merciful) gave a fully detailed answer that reads:

Questions about the description of the permissible way of slaughtering animals are sent to us. The person who sent this question mentions that he saw practices that do not conform with the teachings of the Qur'an and the Sunnah of His Messenger (peace be upon him). Since this Fatwa addresses everybody, the ordinary and the well-educated people,

**(Part No. 22; Page No. 355)**

we decided to issue this Fatwa to be a means of explanation for all people to fulfill our duty and advise all Muslims.

Be informed, may Allah grant you success, that you have to know that the permissible way of slaughtering animals has certain conditions and Sunan (commendable acts). We will cite a Hadith and then mention the conditions and Sunan. As for the Hadith, Imam Muslim and As-habu-Sunan (authors of Hadith compilations classified by jurisprudential themes) reported from Shaddad ibn Aws (may Allah be pleased with him) that he said Allah's Messenger (peace be upon him) said: ﴾Verily, Allah has enjoined goodness upon everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.﴿ There are four conditions:

The first: the person who slaughters the animal has to be legally competent, that is, he has to be a sensible and discerning person whether a Muslim or of the people of the Scriptures. The basic evidence for this is what is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from `Umar ibn Al-Khattab (may Allah be pleased with him) that he said to Allah's Messenger (peace be upon him):

**(Part No. 22; Page No. 356)**

﴾The reward of deeds depends upon the intentions and every person will have the reward according to what he has intended...﴿ Also it is authentically reported in the Musnad of Imam Ahmad, and the Sunan of Abu Dawud from `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased) with him from the Prophet (peace be upon him) that he said: ﴾Command your children to pray when they become seven years old and beat them for (neglecting) it when they become ten years old; and arrange their beds (to sleep) separately.﴿ So the person at the age of puberty and discernment is considered as a sensible person and legally competent to offer acts of worship. Allah (Exalted be He) says: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ It is authentically reported in (Sahih Al-Bukhari) from Ibn `Abbas (may Allah be pleased with them) that he interpreted the word "the food" as the slaughtered animals of the people of the Scripture.

The second: the tool: It is permissible to slaughter with any tool that slaughters animals and cause

their blood to flow out but not with a Sin (tooth) or a Dhufr (nail). The basic rulings in this regard is what Al-Bukhari related in his Sahih: ﴾The Prophet (peace be upon him) said, 'Eat what is slaughtered (with any instrument) that makes blood flow out except what is slaughtered with a tooth or a nail.﴿ .

The third: cutting the throat (the tube through which an animal takes in air) and the esophagus, (the tube through which

**(Part No. 22; Page No. 357)**

food goes to the animal's stomach), and the two jugular veins. The basic evidence for this is the narration reported in the Sunan of Abu Dawud, ﴾On the authority of Abu Hurayrah (may Allah be pleased with him) who said, 'Allah's Messenger forbade the slaughtering that is similar to that of the devil, i.e. cutting the animal's skin without cutting the jugular veins.﴿ It is known that when something is forbidden, it is unlawful. According to a report in the Sunan of Sa`id ibn Mansur from Ibn `Abbas (may Allah be pleased with them) who said, 'If the blood of a sacrifice is shed and its jugular veins are cut, it is permissible to eat its meat.' A Hadith of good Isnad.

The place of slaughtering is the throat and the larynx between the neck and the chest. It is not permissible to slaughter from another place. This is according the scholar's general consensus: `Umar said, 'Slaughtering is at the larynx and the throat' It is authentically reported in Sunan Al-Daraqutny ﴾from Abu Hurayrah (may Allah be pleased with him) who said, 'Allah's Messenger (peace be upon him) sent Budail ibn Warqa' crying at people in the roads of Mina: Slaughtering animals should be by cutting the larynx and the throat.﴿

**(Part No. 22; Page No. 358)**

The fourth: mentioning the Name of Allah upon slaughtering the animal saying: In the Name of Allah, and the evidence is Allah's Saying: ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴿ Allah (Exalted be He) says: ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ So Allah (Glorified and Exalted be He) explained either cases and differentiated between the two rulings, but if the person forgot to mention Allah's Name, the meat of his sacrifice is lawful according to the narration of Sa`id ibn Mansur in his Sunan ﴾The Prophet (peace be upon him) said, 'It is Halal (permissable) to eat from a sacrifice slaughtered by a Muslim even if he unintentionally did not mention the Name of Allah.﴿

If one of these conditions is not fulfilled, it is unlawful to eat any of the meat of the sacrifice. The Sunan (commendable acts) of slaughtering are as follows:

1,2 - the instrument should be sharp, and the person who slaughters the animal should press heavily on it while slaughtering the animal. This is according to the Saying of the Prophet (peace be upon him): ﴾You should sharpen your knife, and let the slaughtered animal die comfortably.﴿ .

3, 4 - sharpening the instrument away from the eyes of the animal which will be slaughtered and slaughtering the animal away from the sight of other animals. This is according to what was authentically reported in Musnad Imam

**(Part No. 22; Page No. 359)**

Ahmad ﴾from `Abdullah ibn `Umar (may Allah be pleased with him) that Allah's Messenger (peace be upon him) ordered them to sharpen the blades and take the animals to be slaughtered away from

the sight of other animals.) It is also authentically reported in the books of Al-Tabarani (Al-Mu`jam Al-Kabir) and (Al-Mu`jam Al-Awsat) with trustworthy narrators of those of the two Sahih's narrators. (On the authority of `Abdullah ibn `Abbas (may Allah be pleased with him) who said, "Allah's Messenger (peace be upon him) passed by a man placing his foot on the side of a sheep's neck, sharpening the blade in front of the sheep's eyes, and he said, 'Why have you not done this before then, do you want to kill it two times?") .

5- turning it towards the Qiblah (direction faced for Prayer towards the Ka`bah), because Allah's Messenger (peace be upon him) never slaughtered a sacrifice or a Hady (sacrificial animal offered by pilgrims) unless he turned it towards the Qiblah. He used to slaughter the camels while standing with their left foot tied and slaughter the sheep and cows while lying down on their left side.

6- delaying breaking its neck and skinning it till its meat becomes cold, that is after the departure of its soul. This is according to the Hadith reported from Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) sent Badil ibn Warqa' Al-Khuza`y to walk in the roads of Mina uttering the words:

**(Part No. 22; Page No. 360)**

(Do not hasten in slaughtering the animal.) Related by Al-Daraqutny.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 21799**

**Q: Certain things happen at some sheep slaughterhouses that I hope your Eminence will explain to me and advise those who are in charge of such slaughterhouses if any mistakes are involved.**

**1. Many animals are slaughtered in front of other animals waiting their turn; what is the ruling on this?**

**2. some animals are slaughtered by cutting the jugular vein until it reaches the spinal cord in the vertebral column so the animal immediately loses its ability to move. The reason that some slaughterhouses do so is because they like to finish their work quickly. What is the ruling on this?**

**A:** Firstly: The prohibition of dead animals and the permissibility of slaughtered ones:

Allah (Exalted be He) says, ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿ (Surah Al-Ma'idah 5:3).

**(Part No. 22; Page No. 361)**

Dead animals are animals that die without being slaughtered in the Shar`y (Islamic legal) way. They are Haram (prohibited) as the previous Ayah (Qur'anic verse) explicitly states. However, certain exceptions were made by the Prophet (peace be upon him) from this prohibition. He (peace be upon him) said, ﴾We are allowed to eat two dead things and two (kinds of) blood. As for the two dead things, they are fish and locust. As for the two bloods, they are liver and spleen.﴿

Animals which are killed by strangling are those which are suffocated directly or which are tied up until they become unbalanced and die. It is Haram (prohibited) to eat from the meat of such animals.

Animals which are killed by violent blows are those which are killed by being beaten with a stick or any other heavy tool.

Animals which are killed by headlong falls are those which are killed by falling from a high place or falling into a hole etc.

Animals which are killed by the goring of horns are animals which die as a result of being butted by other animals.

Animals that have been (partly) eaten by a wild animal are animals that have died after being attacked by a wild animal.

Animals on which Allah's Name has not been mentioned are animals which are slaughtered while mentioning a name other than the Name of Allah on them such as the names of idols and Taghut (false gods) or that the animal is slaughtered for Jinn (creatures created from fire) to avoid their evils or for graves to draw close to the dead.

Secondly: Conditions of Shar`y slaughtering:

Following are the conditions of Shar`y slaughtering that should be met in order for the meat of the animal to be Halal (lawful):

**(Part No. 22; Page No. 362)**

1. Slaughtering has to be done by the use of any sharp tool except a tooth or a nail. Proof for the foregoing is a Hadith in which the Prophet (peace be upon him) said, ﴾If the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth. If the killing tool kills with its weight and not its edge, then the slaughtered animal will not be lawful.﴿

2. The slaughterer should be competent for religious assignment, i.e. they should be sane and Muslim or one of the people of the Book for Allah (Exalted be He) says, ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ "The food" in the previous Ayah (Qur'anic verse) refers to animals which are slaughtered by the people of the Book as authentically narrated by Ibn `Abbas (may Allah be pleased with them both).

3. Cutting the gullet, which is the passage of food, the throat which is the passage of air, and the two jugular veins where blood runs by the two sides of the neck. Proof for the foregoing is the Hadith in which the Prophet (peace be upon him) said, ﴾If the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (of the slaughtered animal).﴿ The place of slaughtering is the throat for all animals other than camels and the upper part of the chest regarding camels.

4. Mentioning the Name of Allah upon slaughtering the animal saying: "Bismillah" (In the Name of Allah). Proof for this is Allah's saying, ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ until He (Exalted be He) says,

**(Part No. 22; Page No. 363)**

﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴿ Thus, if a person abandons mentioning the Name of Allah deliberately upon slaughtering the animal, such an animal will not be Halal but if someone forgets to do so; the animal that they slaughter will be considered Halal. The foregoing is proven by a Hadith in which the Prophet (peace be upon him) said, ﴾It is still Halal to eat from a sacrifice slaughtered by a Muslim even if he does not mention the name of Allah, as long as he does not drop it on purpose.﴿ (Related by Sa`id ibn Mansur in his Sunan 'Book of Hadith compilation').

Thirdly: Sunnahs (commendable acts) of slaughtering:

1. Sharpening the tool which is used for slaughtering and comforting the animal. The Prophet (peace be upon him) said, ﴾Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.﴿

2. That the slaughterer presses heavily on the slaughtering tool according to the saying of the Prophet (peace be upon him), ﴾... and let the slaughtered animal die comfortably.﴿

3. Not to sharpen the slaughtering tool in front of the animal as the Prophet (peace be upon him) instructed.

4. Not to slaughter an animal in front of the others lest animals should feel pain.

5. Turning the animal to be slaughtered towards the Qiblah (direction faced for Prayer towards the Ka`bah) for the Prophet (peace be upon him), ﴾Never slaughter an animal or a Hady (sacrificial

animal offered by pilgrims) unless it is turned towards the Qiblah. He (peace be upon him) used to slaughter camels while standing with their front left foot

(Part No. 22; Page No. 364)

tied.) This is in conformity with Allah's saying, (So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice).) However, the Prophet (peace be upon him) used to slaughter sheep and cows while they were lying down on their left sides.

6. Delaying separating the neck of the slaughtered animal and skinning it until its meat cools off i.e. until its soul is detached completely from its body. This is because it is narrated by Abu Hurayrah (may Allah be pleased with him) who said, (Allah's Messenger (peace be upon him) sent Badil ibn Warqa' Al-Khuza`y on an Awraq (of black color interpenetrated by some whiteness) camel in the roads of Mina and announced certain things amongst which: 'Do not hasten in slaughtering the animal.') (Related by Al-Daraqutny).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Chairman |
| --- | --- | --- |
| Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The first and second questions of Fatwa no. 949**

**Q1: What is the ruling on eating the meat that is found in Muslim countries, whether it is from sacrifices slaughtered by Muslims or from imported meat?**

**A:** The rule is that the Muslim should be taken as doing what is right unless the opposite is proved. Consequently, the animals a Muslim slaughters

(Part No. 22; Page No. 365)

are considered to be conforming to the Shari`ah in terms of mentioning Allah's Name upon them when being slaughtered and the manner in which they are slaughtered, and hence are lawful to eat. (In the Hadith that is reported from `Aishah (may Allah be pleased with her) that some people said, 'O Messenger of Allah, 'Some people come to us with meat which we do not know if Allah's Name was mentioned upon slaughtering them or not. He said, 'You mention Allah's Name then eat from it.' She (`Aishah) said, 'They were new converts.') Related by Al-Bukhari, Al-Nasa`y, and Ibn Majah.

As regards eating meat imported from non-Muslim countries, if they were slaughtered by Muslims, the ruling about them is as mentioned above. If they were slaughtered by the people of the Scriptures like the Jews and the Christians who are known not to kill animals by electrocution, it is permissible to eat from the meat of their sacrifices. However, if they are known to kill animals by suffocation or electrocution, it is not permissible to eat the meat of their sacrifices; because it will be the meat of dead animals. If the meat was from sacrifices that are slaughtered by non-Muslims who are communists, atheists, Arab polytheists, or the like, it is not permissible for a Muslim to eat such meat. May Allah grant us success!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
|---|---|---|
| `Abdullah ibn Sulayman Ibn Mani` | `Abdullah ibn `Abdul-Rahman ibn Ghudayyan | `Abdul-Razzaq `Afify |

(Part No. 22; Page No. 366)

**Q 2: What is the ruling on eating from the meat of animals which are electrically stunned then slaughtered immediately?**

**A:** If such animals are slaughtered immediately after being electrically stunned while they are still alive, it will be permissible to eat them. However, if they are slaughtered after they die, it will be impermissible to eat them. So the ruling on the animals in question is the same as ruling on Al-Mawqudhah (animals killed by a violent blow). Allah (Exalted be He) prohibited Al-Mawqudhah unless it is slaughtered before its death provided that there is an indication to show so until the end of the slaughtering process. Such an indication may be a hand or a leg movement or blood flow etc. Allah (Exalted be He) says, ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴾ Allah thus permits eating animals which are subjected to damages only when they are slaughtered before they die.

(Part No. 22; Page No. 367)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
| --- | --- | --- |
| `Abdullah ibn Sulayman Ibn Mani` | `Abdullah ibn `Abdul-Rahman ibn Ghudayyan | `Abdul-Razzaq `Afify |

**The second question of Fatwa no. 9522**

**Q 2: Concerning the Hadith in which some people asked the Messenger of Allah (peace be upon him) about meat slaughtered by some Bedouins without knowing how it was slaughtered, and the Messenger's reply was that they should mention the Name of Allah first (say Basmalah) before eating it. We would like to know the legal ruling in this regard.**

**A:** Firstly, the wording of the Hadith is as follows: (On the authority of `Aishah (may Allah be pleased with her) that some people brought us some meat, and we do not know whether they mentioned the Name of Allah over it or not. The Prophet (peace be upon him) said, "Say the Name of Allah over it and then eat." She said, "They were new in Islam.") Related by Al-Bukhari, Al-Nasa'y and Ibn Majah.

Secondly, the Hadith indicates that if the Muslim slaughters a sacrificial animal, it will be supposed that he has mentioned the Name of Allah over it, even if he was new in Islam, out of thinking well of him. Based upon this, it is permissible for others to eat from his slaughtered animal without the need to know whether he slaughtered it lawfully or not, rather he should only say the Name of Allah over it when eating as prescribed by Shar` (Islamic Law).

**(Part No. 22; Page No. 368)**

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 9417**

**Q 2: The process of slaughtering animals in Egypt runs mostly as follows: Butchers send animals to slaughterhouses where they are slaughtered then sent back to butchers to be sold. We are not sure whether the name of Allah is mentioned on the slaughtered animals. Likewise, we do not know whether butchers who do the slaughtering perform Salah (Prayer). We do not know whether they swear at Din (religion). Is it thus Wajib (obligatory) on us to try to find out about all the foregoing? It may be worth mentioning that it is a widespread practice that a person who performs Salah swears at Din once they are outraged.**

**Please provide us with a simple answer for all the points mentioned above. Verily, Allah Alone is the One Who grants guidance.**

**A:** The original ruling regarding animals which are slaughtered by Muslims is that it is permissible to eat from their meat. Such meat will be considered Haram (prohibited) only if an authentic proof indicates so. Such a proof may be Riddah (apostasy) of the butchers who slaughter such animals or that they deliberately abandon mentioning the name of Allah on the slaughtered animals.

(Part No. 22; Page No. 369)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 8431**

**Q 1: What is the ruling on an animal slaughtered by someone who is suspected to follow a certain sect and who most likely abandons Prayer (Salah) even though out of laziness? Is it obligatory to make sure the person who undertakes the slaughtering prays?**

**A:** The basic ruling is that animals slaughtered by Muslims are permissible to eat. Such meat will only be considered unlawful if a person is certain, or almost certain, that the person who slaughters the animal has committed an act of Riddah (apostasy) like abandoning Salah while denying its obligation, according to the consensus of scholars, or intentionally abandoning it out of laziness, according to the soundest opinion of scholars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

The third question of Fatwa no. 7533

**Q 3: What is the ruling on eating the meat of an animal slaughtered by a person we are not sure about the soundness of their `Aqidah (creed)? Nowadays truth is mingled with falsehood! Many people commit Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) when they abandon Prayer (Salah), slaughter or make vows to people other than Allah, mock at and oppose true Muslims who abide by Shari`ah (Islamic law), deride the laws of Allah, swear at their destiny, give preference to their wealth, titles, and clothing over offering `Ibadah (worship) to Allah, insult Din (religion) etc. Animals are slaughtered in a big slaughterhouse where slaughtering is done manually not by electric machines. Nevertheless, we do not know the condition of the butcher who does the slaughtering because the latter sells the meat to other butchers who have shops where we buy the meat from. Thus, people who do the slaughtering may be Muslims or not i.e. they may be committing Shirk or Kufr while we do not know as we are ignorant of their personality and `Aqidah; what do we do then? Should we eat from such meat or abandon it as to avoid doubtful matters? It may be worth mentioning that this is nearly the only way through which animals are slaughtered in our country. However, if an animal is slaughtered by a specific person who is apparently Muslim that performs Salah, we do not see them slaughtering or making any vows to anyone other than Allah, no sign of Shirk is seen on them, and they do not insult Din; will it be permissible for us to eat from the meat of such animals as long as we do not see any sign of Kufr on the slaughterer or do we have to verify the soundness of their practice of Din before we eat from the animals which are slaughtered by them?**

**A:** If a person is apparently Muslim,



animals which are slaughtered by them will be considered Halal (lawful) even if you are ignorant of the condition of the slaughterer regarding Bid`ahs (innovations in religion) for Muslims have to trust each other. However, if it becomes clear that such a person slaughters for Jinn (creatures created from fire) or the deceased, that they deliberately abandon Salah, or that they commit any of the deeds which render their perpetrators Kafirs (disbelievers); the meat of the animals which are slaughtered by them will be considered unlawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 9638**

**Q 9: One of our relatives performs Salah (Prayer) whenever he visits us though at some other times he misses Salah but says that he makes it up. Nevertheless, when this relative slaughters an animal, some of his friends abstain from eating from its meat, claiming that it is not permissible. Our relative consequently got angry with them, and the two sides became alienated from each other. Our relative exclaims, "Animals which are slaughtered by the Jews are Halal (lawful), how come then you consider the animals that I slaughter Haram (prohibited) while I perform Salah, observe Sawm (Fast), and do not deny any of the obligations of Islam?" Our question is: Is it permissible to eat from the animals he or anyone in the same state slaughters? Is it permissible to maintain ties and eat with him?**

**A:** If the reality is as you mentioned, that your relative performs Salah and makes up what he misses from it,



it will be permissible to eat from the animals he slaughters and to have ties and eat with him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
| --- | --- | --- |
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa No. 20770**

**Q2: My father is mute and it is he who slaughters the Ud-hiyah (sacrificial animal offered by non-pilgrims) for us. Should I mention the Name of Allah before he slaughters the Ud-hiyah instead of him?**

**A** : a mute person should mention the Name of allah upon slaughtering an animal as much as he can; mere intention is sufficient for him along with expressing it in sign language. It is not sufficient for him that another person mentions Allah's Name instead of him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 17363**

**Q 1: Is it permissible for a blind person to slaughter a chicken or sheep, for example? Please, support your answer with evidence.**

**A:** According to the soundest opinion of scholars, if a blind person masters slaughtering and is certain that

(Part No. 22; Page No. 373)

they slaughter according to Shari`ah (Islamic law), it is permissible for them to slaughter. This is based on the general evidence permitting all Muslims without an exception who master slaughtering to carry it out.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 16019**

**Q 1: My brother performs Salah (Prayer), observes Sawm (Fast), and does not believe in the Awliya' (pious people), but he does not grow his beard and befriends some people who do not observe Salah. Is it permissible for me to eat from his sacrificial animal?**

**A:** It is Haram (prohibited) to shave one's beard, because the Messenger (peace be upon him) ordered Muslims to let their beards grow. Thus, if he shaves it, he will be disobeying the Messenger (peace be upon him). Also, shaving one's beard involves imitation of disbelievers and Muslims have been prohibited from imitating them in addition to other prohibitions. Moreover, it is Haram to befriend disobedient people and not reject their deeds. However, if someone shaves his beard, it will not be Haram to eat from his sacrificial animal, because this does not take him out of Islam, and the same goes for befriending disobedient people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first and second questions of Fatwa no. 13477**

**Q 1: What is the ruling on a person slaughtering animals although he has not been circumcised? Is it permissible for other circumcised Muslims to eat from the animals slaughtered by this person?**

**A:** It is permissible to eat from an animal slaughtered by an uncircumcised person, provided that he is a Muslim or from the People of the Book.

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
| --- | --- | --- |
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 2: what is the ruling if the head of a chicken, for example, is cut off while a Muslim is slaughtering it with a sharp knife? Is it permissible to eat the meat of this chicken?**

**A:** The correct method of slaughtering is to sever the throat and the carotid arteries. The animal being slaughtered must be left while the blood flows out and the animal is cold. However, if the head is cut off due to the sharpness of the knife, there is nothing wrong with eating the meat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 6129**

**Q: Is it permissible for a person who is Junub (in a state of major ritual impurity) to slaughter animals such as chicken? Is Wudu' (ablution) invalidated if the hands are dyed with henna for men and women?**

**A:** Firstly, it is permissible for a person who is Junub to slaughter animals, whether chicken or anything else. There is no harm in this, In sha'a-Allah (if Allah wills).

(Part No. 22; Page No. 375)

Secondly, wudu' of someone whose hands are dyed with henna is valid, be it a man or a woman.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The seventh question of Fatwa no. 102**

**Q 7: Is it permissible for a woman to slaughter an animal by herself?**

**A:** The basic rule concerning the rulings of Shari`ah (Islamic law) is that they address both men and women, unless there is evidence that they particularly address one of them. Slaughtering has joint rulings; and we do not know of any evidence that makes slaughtering particular for men. The general evidence showing the permissibility of slaughtering addresses both men and women.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Mani` | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | Ibrahim ibn Muhammad Al Al-Shaykh |

(Part No. 22; Page No. 376)

**The first question of Fatwa no. 1393**

**Q 1: Is it permissible for a woman to slaughter an animal when there is no necessity for this?**

**A:** It is permissible for a woman to slaughter an animal if she is a Muslim or from the People of the Book, on account of the generality of evidence on this. There is no specific Nas (Islamic text from the Qur'an or the Sunnah) that excludes women from this generality. (Ibn Ka'b ibn Malik narrated on the authority of his father: We had some sheep which used to graze at Sal` Mount. One of our slave girls saw a sheep dying and she broke a stone and slaughtered the sheep with it. My father said to the people, "Do not eat it until I ask the Prophet (peace be upon him) about it (or until I send somebody to ask the Prophet (peace be upon him))." So, he asked or sent somebody to ask the Prophet (peace be upon him), and the Prophet (peace be upon him) permitted him to eat it.) (Related by Al-Bukhari)

The Prophet's commandment for them to eat the sheep even though it had been slaughtered by a woman is evidence of the permissibility of women slaughtering animals, for had it not been permissible, the Prophet (peace be upon him) would have pointed this out. According to Ijma` (consensus of scholars), the Prophet (peace be upon him) would not delay clarification beyond the time of necessity.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Mani` | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 3628**

**Q: Chickens are fed with different things, such as flour and the flesh of dead animals that may include swine flesh.**

(Part No. 22; Page No. 377)

**Is it Halal (lawful) or Haram (prohibited) to eat these chickens? If it is Haram, what about their eggs?**

**A:** In connection to what you have mentioned, there is disagreement among the scholars about eating their meat and eggs. Malik and a group of scholars said that it is Mubah (permissible) to eat their meat and eggs, because impure foods become purified when they are turned into meat and eggs. Some other scholars, among whom were Al-Thawry, Al-Shafi`y, and Ahmad, prohibited eating their meat and eggs or drinking their milk unless they are then fed with purified food for at least three days. It was said that if most of their food is filthy, they will be considered Jallalah (domesticated animals fed on impurities) and thus must not be eaten. On the other hand, if most of their food is pure, it will be permissible to eat them. Another group of scholars prohibited eating them, taking as evidence the following Hadith related by Ahmad, Abu Dawud, Al-Nasa'y, and Al-Tirmidhy: ﴾On the authority of Ibn `Abbas (may Allah be pleased with them) who narrated that the Messenger of Allah (peace be upon him) prohibited drinking the milk of Jallalah.﴿ The Hadith was ranked as Sahih (authentic) by Al-Tirmidhy and Ibn Daqiq Al-`Id. It was also related by Abu Dawud, Al-Tirmidhy, and Ibn Majah ﴾on the authority of Ibn `Umar (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) prohibited eating Jallalah and drinking its milk.﴿ The preponderant opinion is the detailed second opinion.

(Part No. 22; Page No. 378)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 2309**

**Q 2: Is it permissible for a man to eat the meat of animals slaughtered by women?**

**A:** Yes, it is permissible for a Muslim man to eat the meat of animals slaughtered by women, provided that the animals are lawful to eat, based on the basic ruling of the permissibility of food. It is also related by Al-Bukhari (may Allah be merciful with him) ("on the authority of Ka`b ibn Malik (may Allah be pleased with him) that a woman once slaughtered a sheep with a stone. The Prophet (peace be upon him) was asked about that and he permitted eating from it.")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 2685**

**Q: I am a Sudanese who has come to the Kingdom of Saudi Arabia to work. I reside in the southern area of the Kingdom, in the district of Abha Tuhamah. In this district, women slaughter the sheep and men eat from the meat of these sheep. By asking the scholars in this district whether it is permissible for a woman to slaughter, they have all answered that this is allowed, provided that the woman is Muslim and masters the method of slaughtering. Yet, I still have some doubts. I hope Your Eminence will tell me the ruling on the following:**

**1. Is it permissible for a woman to slaughter an animal, whether it is a sheep or some other animal?**

**2. Is it permissible for men to eat from the animals slaughtered by a Muslim woman? When is it permissible for a woman to slaughter?**

**A:** It is permissible for a Muslim woman who is sane and discerning to slaughter camels, cows, sheep, and birds, whether there are men who can do so or not, and whether there is necessity for this or not, if she has mastered the method of slaughtering. It is also permissible for men to eat from the animals slaughtered by women. It was authentically reported that a slave girl owned by Ka`b ibn Malik slaughtered a sheep with a stone. Ka`b then asked the Messenger of Allah (peace be upon him) about it, and the Prophet (peace be upon him) permitted it.

The basic rule concerning the rulings of Shari`ah (Islamic law) is that they address men and women alike,



unless there is evidence that they particularly address one of them. Shari`ah includes no evidence that makes slaughtering particular for men, rather they are equal in this regard. You may find it odd, as you have not seen it in your country. It should be noted that it is a familiar act which has been unanimously agreed upon throughout the history of Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The seventh question of Fatwa no. 8823**

**Q 7: Is it permissible for a woman to slaughter, whether she is Tahir (ritually pure) or not? What is the ruling if she does so in the presence of a man who can slaughter the animal?**

**A:** It is permissible and Halal (lawful) for a woman to slaughter a sheep, bird, or any animal whose meat is edible, exactly like a man. It is permissible for the Muslim to eat from the animal she slaughters when slaughtering meets its conditions. It makes no difference whether the woman is Tahir, Junub (in a state of major ritual impurity), or menstruating, or whether there is a man who can do this on her behalf.

(Part No. 22; Page No. 381)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 15858**

**Q 2: If someone slaughters an animal according to Shari`ah (Islamic law) but while skinning it finds an embryo inside, is it permissible to eat from it i.e. the slaughtered animal? Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar), and may Allah reward you!**

**A:** the embryo found inside an animal slaughtered according to Shari`ah does not affect the permissibility of eating the animal. In addition, the embryo is also permissible to eat, since it takes the same ruling as the mother.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 10522

**Q: My sister gave birth to a child but it died immediately. We have camels and sheep at home and it happened that one of the goats died**

(Part No. 22; Page No. 382)

**leaving its baby, so my sister breastfed it for many days. When it grew up, it used to sleep next to her.**

**I am confused whether to slaughter it or not. Is it permissible to eat from it or sell it? Please advise concerning the ruling on this.**

**A:** There is no harm in slaughtering or selling this animal. The fact that your sister breastfed it and that it used to sleep next to her does not affect the permissibility of disposing of it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 7975**

**Q 1: What is the ruling on animals slaughtered with an animal slaughtering machine operated by a worker who pronounces Tasmiyah (saying, "Bismillah [In the Name of Allah]")?**

**A:** If that worker, being a Muslim, Jew or Christian, turns on the slaughtering machine with the intention to slaughter these animals while remembering to pronounce Tasmiyah upon

(Part No. 22; Page No. 383)

slaughter and making sure that the machine cuts the animal's windpipe, gullet and two jugular veins, it will be permissible to eat from animals slaughtered this way.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The first question of Fatwa no. 8149**

**Q 1: Some people may wash the faces of the animals before slaughtering them in `Eid-ul-Adha (the Festival of the Sacrifice); is this permissible?**

**A:** We do not know any origin in the Shari`ah (Islamic law) for this action.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

The first question of Fatwa no. 2065

**Q 1: a car ran over my sheep, breaking its back and legs. I hurried to it and slaughtered it while it was still alive, walking and stumbling. After I slaughtered it and stripped off its skin, a man came to me and said that**

(Part No. 22; Page No. 384)

**eating from the sheep was Haram (prohibited). Therefore, I threw it away. Please advise.**

**A:** If the reality is as you mentioned, this slaughtered animal is Halal (lawful), for you slaughtered it while it was still alive. Allah (Exalted be He) says: (Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood) up till: (and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death))

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 7713**

**Q 2: I have heard some Hadith that prohibit slaughtering an animal that is dying from a harmful disease. Is this true?**

**A:** There is nothing wrong with slaughtering an edible animal that is suffering from a disease and eating its meat as long as it is slaughtered according to Shari`ah (Islamic law). Allah (Glorified and Exalted be He) says: (Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood) to His Saying: (and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal) Consequently, there is nothing wrong with eating its meat after slaughtering

(Part No. 22; Page No. 385)

provided that no harm is incurred from eating the meat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 11725**

**Q: I heard some scholars say that it is Haram (prohibited) to slaughter a pregnant sheep. What should I do if the sheep is dying and I have to slaughter it?**

**A:** There is no harm in slaughtering a pregnant sheep when necessary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul- `Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 16403**

**Q 3: Is it permissible for us to slaughter cows in India, although we may be beaten, robbed and killed if we do so?**

**A:** If slaughtering cows or selling their meat in that country exposes a Muslim to danger and severe punishment, it is not permissible to slaughter them or sell their meat



in this case to avoid harm. Allah (Exalted be He) says: ﴾and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allâh)﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

## The fourth and ninth questions of Fatwa no. 2922

**Q 4: Is it permissible to mention tasmiyah (saying, "Bismillah [In the Name of Allah]") by means of a cassette player while slaughtering?**

**A:** It is not permissible to mention Tasmiyah by means of a cassette player at the time of slaughtering, because this utterance is required on the part of the person who slaughters to make the slaughtered animal Halal (lawful). Also, acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion), which entails that they are to be done in the manner stated in the Qur'an and the Sunnah (whatever is reported from the Prophet).

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 9: Is it permissible to use the same knife in cutting Halal (lawful) and Haram (prohibited) meat?**

**A:** It is permissible to use a knife in cutting Halal foods, meat or the like, after using it for impure foods, such as the meat of Maytah (carrion/unslaughtered dead animals) or any other food that is not permissible to consume. This is so provided that the knife is washed before using it.

(Part No. 22; Page No. 387)

However, it should be known that it is not permissible to use a knife for a prohibited food, like Haram meat and the like, from the very beginning.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 443**

**Q 2: Is it permissible - out of necessity - to eat animals slaughtered by the Christians other than pigs or whatever is prohibited in Islam, if they slaughter them using instruments that kill in one strike?**

**A:** the ruling on animals slaughtered by the Christians other than pigs or whatever is prohibited in Islam that is slaughtered with the machines that kill in one strike is elaborately clarified as follows:

The basic ruling regarding the permissibility of eating from the animals slaughtered by the People of the Book is clear in Allah's Statement (Exalted be He): ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ Ibn `Abbas (may Allah be pleased with him) interpreted the word "food" as their slaughtered animals. However, it is one of the two existing explanations of the Ayah (Qur'anic verse). Therefore, if any of the People of the Book slaughters an animal and mentions Allah's Name over it, it becomes permissible to consume; otherwise

**(Part No. 22; Page No. 388)**

it is not permissible. Allah (Exalted be He) says: ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴿ In addition, Allah says among the prohibited things: ﴾and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh)﴿ However, if we do not know whether or not Allah's Name has been mentioned over the slaughtered animal, the basic ruling is the permissibility of eating them.

As for the tool used in slaughtering, it can be any sharpened tool except what is excluded by a supporting text. It is authentically reported in the two Sahih (Authentic books of Hadith) of Al-Bukhari and Muslim that the Prophet (peace be upon him) said, ﴾"If the killing tool causes the blood to gush out, eat (of the slaughtered animal), but do not slaughter with a bone or a hoof."﴿ The general meaning of the Hadith renders it permissible to eat from animals slaughtered by any tool, but not a bone or a hoof. The same thing applies for shocking, boiling to death, etc, as all of this falls under the ruling of dead animals. Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)﴿ up till: ﴾and that which has been killed by strangling﴿ As for the spot of cutting, it should be at the larynx and the esophagus, whether the cut occurs above the epiglottis which is the second place in the larynx or under it. Therefore, if the slaughterer cuts the two jugular veins with the larynx

**(Part No. 22; Page No. 389)**

and esophagus, this is a more efficient manner of slaughtering.

In relation to the issue of necessity you refer to, sometimes it allows doing prohibited things, but not what is excluded by evidence. Kufr (disbelief), Zina (premarital sexual intercourse and/or adultery), and killing an inviolable person with no right do not become permissible due to necessity. The only case in which eating prohibited meat becomes permissible is when refraining from eating it will

probably lead to the person's death. Allah (Exalted be He) says: ﴾He has forbidden you only Al-Maitah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, - then, Allâh is Oft-Forgiving, Most Merciful.﴿ (Surah Al-Baqarah, 2:173) In such a case, a Muslim should only eat what barely keeps them alive, given that there is no other food available. Allah says: ﴾without wilful disobedience nor transgressing due limits﴿ Al-Qurtuby commented on this Ayah saying, "The meaning is explained by Qatadah, Al-Hasan, Al-Rabi`, Ibn Zayd and `Ikrimah when they said: without willful disobedience by eating beyond their need or transgressing due limits by having an alternative and yet eating from them." Al-Suddy said, "Without willful disobedience by enjoying the meat or transgressing due limits by eating till becoming full." Mujahid, Ibn Jubayr and others said, "Without willful disobedience to Muslims or transgressing them. Accordingly, highway robberies, outlaws, those who sever the ties of kinship, attack



Muslims and commit other similar acts fall under the ruling of willful disobedience and transgression."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
|---|---|---|
| `Abdullah ibn Sulayman Ibn Mani` | `Abdullah ibn `Abdul-Rahman ibn Ghudayyan | `Abdul-Razzaq `Afify |

**The second question of Fatwa no. 784**

**Q 2: What is the ruling on the meat of animals slaughtered in non-Muslim countries? Is it Halal (lawful) or Haram (prohibited) to eat it, especially that they do not say Tasmiyah (saying, "Bismillah [In the Name of Allah]") when slaughtering animals? Moreover, the way they slaughter the animals is different from ours, as they shoot the animal in the head until it loses consciousness, and then they slaughter it.**

**A:** If the way of slaughtering mentioned in the question is true; that they shoot the animal in the head to let it lose consciousness then slaughter it, this animal takes the ruling of Maytah (carrion/unslaughtered dead animals) if it is slaughtered after its death. Consequently, it is not permissible for Muslims to eat it even if they say Tasmiyah over it. However, if they slaughter it while it is still alive and shows signs of life, such as the movement of some parts of its body or even the slow flowing of blood after slaughtering, and Tasmiyah is mentioned over it or it is forgotten, the slaughtered animal in this case becomes



Halal. However, if Tasmiyah is deliberately neglected, it is not permissible to eat the slaughtered animal. This is according to the most correct opinion of the scholars. Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿ The animal that has been shot in the head with a special bullet to make it lose consciousness takes the ruling of an animal that died because of a violent blow. However, if it is still alive, it can be slaughtered, as Allah (Exalted be He) says: ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ Allah (Exalted be He) also says: ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
|---|---|---|
| \`Abdullah ibn Sulayman Ibn Mani\` | \`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan | \`Abdul-Razzaq \`Afify |

**The second question of Fatwa no. 1583**

**Q 2: Is it true that eating the food and slaughtered animals of the People of the Book nowadays is Haram (prohibited), as they have deviated from their old guidance?**

**A:** It is permissible to eat from the slaughtered animals of the People of the Book, namely the Jews and the Christians, who

(Part No. 22; Page No. 392)

mention the Name of Allah when slaughtering and meet the other well-known conditions of slaughtering. Allah (Exalted be He) says: ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them.﴿ However, if they mention another name, such and `Uzayr or Al-Masih, other than the Name of Allah when slaughtering, or they kill the animal by strangling it or by electrically shocking it, it is not permissible to eat it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 1997**

**Q 5: Is it permissible for Muslims in Europe to eat the flesh of dead animals? It is worth mentioning that we can buy chickens, rabbits, and sheep and slaughter them.**

**A:** If the reality is as you have mentioned that the meat you have in Europe of chickens, rabbits, sheep and others are not slaughtered and are dead,

(Part No. 22; Page No. 393)

it will not be permissible for Muslims to eat them except in cases of necessity which render eating carrion permissible. Since you have mentioned that you can slaughter the animals you need according to Shari`ah (Islamic law), do this and avoid eating the flesh of dead animals, for they are impurities.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 1833**

**Q: Do Christian sects of today fall under the category of the People of the Book whose women are lawful in marriage for Muslims?**

**A:** Allah (Glorified and Exalted be He) has made lawful to Muslims the food of the People of the Book whether they be Jews or Christians. Allah has also made it lawful for Muslims to marry chaste women of the People of the book. In this respect, Allah (Glorified be He) says: ﴾Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time﴿

**(Part No. 22; Page No. 394)**

Marrying women from among the People of the book is allowed despite the fact that both the Jews and Christians hold such erroneous beliefs as stated in the Ayah (Qur'anic verse): ﴾And the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say: Messiah is the son of Allâh. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allâh's Curse be on them, how they are deluded away from the truth!﴿ The ruling applies to all categories of Jews and Christians whether those who continued to follow Judaism or Christianity at the time the Qur'an was revealed, or those Jews and Christians of today. This is based on the fact that the rulings of Shari`ah (Islamic Law) are general unless there exists something to specify them. Since there exists no such specification regarding the case in question, it is lawful for Muslims to marry chaste women from among the People of the Book. A group of the Prophet's Sahabah (Companions) (may Allah be pleased with them) are reported to have married women from among the People of the Book. Such marriages are preferable at a time when Islam prevails over all other religions and when Muslim husbands are likely to attract the hearts of their wives and children to Islam. However, it is preferable for a Muslim to marry a woman who will be a source of benefit to him in terms of his religion. This is in compliance with the Hadith in which the Prophet (peace be upon him) said, ﴾"Choose one who is pious, and your hands will be covered in dust (i.e. you will have the source of all goodness)."﴿ A Muslim should avoid marrying women whom he suspects will be a source of harm and threat to his religion such as the present-day women of the People of the Book who are most likely to

**(Part No. 22; Page No. 395)**

passively affect their Muslim husbands and children.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 2340**

**Q 3: We live in a country that is governed by Christian people. When we visit some of its officials, they present us some types of foods that are Halal (lawful) in Islam, but served in their dishes. Also, local restaurants serve food in these dishes. What is the ruling on eating these foods?**

**A:** It is permissible for a Muslim to eat from the slaughtered animals of the People of the Book, namely the Jews and the Christians, if they mention the Name of Allah when slaughtering, or if we do not know whether they have mentioned the Name of Allah or not. This is so provided that such slaughtered animals are made lawful for us. It is permissible to eat their food or eat our food served in their dishes. This is according to the most correct opinion of scholars. Jabir ibn `Abdullah (may Allah be pleased with him) said: ("We used to go out for battles with the Messenger of Allah (peace be upon him) and take the vessels and water skins of the Mushriks (those who associate others with Allah in His Divinity or worship) (as booties) and use them, and the Prophet (peace be upon him) did not blame us for that (action).")

Also, `Abdullah ibn Mughaffal (may Allah be pleased with him) said: ("I found a sack of butter on the day of (the Battle of) Khaybar and held it fast. As I swore not to give anyone any of it,

(Part No. 22; Page No. 396)

I turned back to see the Prophet (peace be upon him) smiling.") (Related by Al-Bukhari and Muslim) Moreover, (a Jew invited the Prophet (peace be upon him) to eat bread and rancid butter and he (the Prophet) ate from it.) (Related by Ahmad and Abu Dawud) This is generally supported by what Allah (Exalted be He) says: (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you) Nonetheless, a Muslim should be more cautious and avoid eating in their dishes, particularly when there is no need or necessity for that. (This is because Abu Tha`labah (may Allah be pleased with him) told the Prophet (peace be upon him) that they might be in a land belonging to the People of the Book, and asked him if they could use their dishes when eating. The Prophet (peace be upon him) said: "Do not eat in their dishes unless there is no other alternative. In this case, you should first wash them and then have food in them.") (Related by Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 2393**

**Q 3: If one of the People of the Book slaughters a sheep in the same way as Muslims, but without mentioning Allah's Name over it, because they believe in the Trinity will it be permissible to eat from this slaughtered animal?**

**A:** If one of the People of the Book slaughtered an animal and we know that he mentioned the Name of Allah while slaughtering, it will be permissible to eat from its meat. This comes under the generality of Allah's saying: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ And if we know that he mentioned any name other than the Name of Allah, it will not be permissible to eat from it, because this comes under the generality of Allah's saying: ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴿ and His saying: ﴾on which Allâh's Name has not been mentioned while slaughtering).﴿ However, if we are unaware whether he mentioned the Name of Allah while slaughtering or not, it becomes permissible to eat from it, because the basic rule is the permissibility of their slaughtered animals according to the generality of Allah's saying: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿

(Part No. 22; Page No. 398)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 2690**

**Q 2: Allah (Exalted be He) has made the food (slaughtered cattle, eatable animals) of the People of the Book lawful for Muslims. Please explain this bearing in mind that the way the People of the Book slaughter animals is not Shar`y (Islamically lawful). May Allah grant you success, and reward you!**

**A:** If anyone is certain that slaughtering, whether done by Muslims or the People of the Book, is not carried out according to Shari`ah (Islamic law), for example by mentioning other than the Name of Allah when slaughtering or killing the animal by strangling it or electrically shocking it, they are not allowed to eat it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 2882**

**Q 2: Is it permissible for a Muslim to eat the food of the People of the Book and the Mushriks (those who associate others with Allah in His Divinity or worship), which is prepared on their feasts, or to accept their gifts**



**on their feasts?**

**A:** It is not permissible for a Muslim to eat the food of Jews, Christians, and the Mushriks prepared on their feasts. It is also not permissible for Muslims to accept their gifts on their feasts, for this includes honoring them and cooperating with them in observing their rituals, promoting their Bid`ahs (innovations in religion), and sharing their happiness on the occasion of their feasts. This may lead to adopting their feasts or at least to exchanging invitations for food and exchanging presents during each other's feasts. This could lead to Fitnah (temptation) and Bid`ahs. It was authentically reported that the Prophet (peace be upon him) said: ("Anyone who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") It is also not permissible to give them presents on their feasts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 3262**

**Q 1: A Christian colleague may invite me to his house to have a meal. Is it permissible for me to eat the food served to me, if there is nothing unlawful about this food?**

**(Part No. 22; Page No. 400)**

**A:** Yes, it is permissible for you to eat the food that is served to you by your Christian colleague, whether in his house or elsewhere, as long as you are sure that the food is not Haram (prohibited) in itself or you do not know how it is made. This is because the basic rule is permissibility until there is evidence to the contrary. Being a Christian does not mean that it is forbidden to eat his food, because Allah (Exalted be He) has made the food of the People of the Book lawful for us.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 3317**

**Q: We hope Your Eminence would point out to us the ruling on imported chickens, Kraft cheese, canned meat and butter. We hear that some brands of soap, such as Camay and Lux, are made from lard. Is it permissible to wash hands with them and trade in them? Many people are in doubt; some say that if they had been Haram (prohibited), they would not have been accessible in Islamic countries.**

**A:** The basic rule concerning the slaughtered animals of the Muslims and the People of the Book is that they are permissible,

**(Part No. 22; Page No. 401)**

unless there is evidence to show that they are Haram. The fact that the People of the Book, namely the Jews and the Christians, have distorted the Books revealed by Allah to them or worshipped other than Allah is not a reason to exclude them from being the present day People of the Book, as they were at the time of the Prophet (peace be upon him) while the Qur'an was being revealed. Allah (Exalted be He) has called them the People of the Book and has made their slaughtered animals lawful for us in Surah (Qur'anic chapter) Al-Ma'idah where He (Exalted be He) makes mention of their distortion of their Books, their disobedience, and their revilement of Him. The Jews have said, "Allah's Hand is tied up (i.e. He does not give and spend of His Bounty)." They have also disbelieved in Allah and His Messengers, and worshipped other than Allah (Exalted be He). The Christians have said, "Allah is the third of the three (in a Trinity)" and "The Masih (Jesus) is the son of Allah." The Jews have said, "`Uzayr (Ezra) is the son of Allah." Such beliefs did not remove their status of being the People of the Book at the time of the revelation of the Qur'an. Therefore, it does not remove their status of being the People of the Book today.

The basic rule concerning products is permissibility, whether they are manufactured such as cheese, soap, and butter, or unmanufactured, unless there is a proof to the contrary. The news about the slaughtered animals and manufactured products imported to the Kingdom of Saudi Arabia from non-Muslim countries is still doubtful. The Minister of Commerce in the Kingdom of Saudi Arabia still denies such rumors that claim that canned food and imported meat are not slaughtered according to the Shari`ah (Islamic law) and that cheese like Kraft and others

**(Part No. 22; Page No. 402)**

are mixed with lard or dead animals that make them unlawful.

Therefore, such rumors are not enough to make these imports Haram. However, it is unlawful for Muslims to eat the meat that is imported from Communist countries and other countries whose people are neither Muslims nor from the People of the Book, because their animals are dead not slaughtered.

Nevertheless, anyone who is doubtful about these imports should not use them out of precaution according to the Hadith, "Leave that which makes you doubtful for that which does not make you doubtful."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Member | Deputy Chairman |
| --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify |

**The first question of Fatwa no. 4159**

**Q 1: What is the ruling on eating canned meat imported from non-Muslim countries? The Prophet (peace be upon him) said:** ("What is Halal (lawful) is evident and what is Haram (prohibited) is evident, and in between them are doubtful things which many people do not know. So anyone who guards against doubtful things keeps their religion and honor blameless; and anyone who indulges in doubtful things in fact indulges in what is Haram.") **Also, the following Hadith was related by Abu Dawud and Al-Tirmidhy, who ranked it as Hasan (good) in his book entitled "Jami` Al-Tirmidhy", on the authority of Simak ibn Harb who narrated that he heard Qabisah**

(Part No. 22; Page No. 403)

**ibn Halb saying that his father** (asked the Prophet (peace be upon him) about the food of the **Christians** and he (peace be upon him) said, "Do not feel doubtful about the lawfulness of food so that you would not resemble Christianity.") **How can we reconcile these two Hadith?**

**A:** There is no contradiction between the two Hadith. If you know that the Christians have mentioned the Name of Allah when slaughtering their animals, it is Halal food and comes under the first part of the Hadith, which says: "what is Halal is evident". If you know that they have mentioned other than the Name of Allah when slaughtering their animals, it is Haram (prohibited) food and comes under the second part of the Hadith, which says: "what is Haram is evident". If you are ignorant of both cases, you should follow the basic rule which is the lawfulness of their slaughtered animals. As for the food that is not dependant on slaughtering, such as bread, there is no doubt that it is Halal.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify |

**The first question of Fatwa no. 5257**

**Q 1: Is it Haram (prohibited) to eat imported chicken? There has been much controversy about it. Please advise and clarify the answer, as I read your answer to the same question before but I did not understand it.**

**A:** if the chickens are imported from countries of the People

(Part No. 22; Page No. 404)

of the Book, the Jews and the Christians, and slaughtered by them, there will be no harm in eating it. However, if they are imported from other countries, such as communist and Buddhist countries, it will be Haram to eat. If you do not understand anything, you can refer to the scholars in your country.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 3591**

**Q 2: is it permissible to eat from the slaughtered animals of the People of the Book despite their Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief)? Or is it only permissible to eat from the slaughtered animals of those among them who do not associate others with Allah in worship and do not disbelieve in Muhammad (peace be upon him) and his message, but only deny his message and adhere to their religion?**

**A:** It is permissible to eat from the slaughtered animals of the People of the Book, even if they associate Prophet `Isa (peace be upon him) with Allah (Exalted be He) in worship, and completely disbelieve in Muhammad (peace be upon him) and his message to all people including them, because of the generality of the following ayah (Qur'anic verse): ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them.﴿ Also, at the time when the Qur'an was revealed, they were saying that Allah (Exalted be He) was the third of the three (in a Trinity), worshipped three deities, and some of them absolutely denied the message of Muhammad (peace be upon him),



yet none of their sects was singled out with the permissibility of its slaughtered animals regardless of the others. Allah (Exalted be He) says: ﴾Surely, they have disbelieved who say: "Allâh is the Messiah ['Isâ (Jesus)], son of Maryam (Mary)."﴿ Allah (Exalted be He) says: ﴾Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)."﴿ Allah also says: ﴾And the Jews say: "'Uzair (Ezra) is the son of Allâh", and the Christians say: "Messiah is the son of Allâh".﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 4665**

**Q: In Egypt, meat is imported from countries embracing Christianity and Judaism. We have heard that such countries do not slaughter animals according to Shari`ah (Islamic law). In addition to this, some people say that the present day Christians have disbelieved in Christianity and in the Injil (Gospel) revealed to them and that most of them have turned into atheists. Some of them, on the other hand, believe in what is called**

(Part No. 22; Page No. 406)

**the Holy Book, which is a book written by clerics who assembled it from a number of gospels which were existent during the lifetime of the Messenger of Allah (peace be upon him) although it was distorted.**

**Some people claim that slaughtering animals by machine, even if according to Shari`ah, should be done by a Muslim or a person from the people of the Book. According to the claim mentioned above, there are no people of the Book anymore. They even claim that if we consider that the machine does the slaughtering process without regarding the worker who presses the "on" button, then the slaughtered animal will be considered to be killed as if a knife falls onto a person causing their death.**

**I hope your Eminence will examine all the parts of this Fatwa request and answer them in detail, because these issues bring many problems to the Muslims and we have been boycotting meat for about a year.**

**A:** Firstly, the Jews and the Christians have disbelieved in many of the principles of Iman (Faith) which were stated in the Tawrah (Torah) and Injil. The Jews have disbelieved in the prophethood of some prophets, such as `Eisa (Jesus) and Muhammad (peace be upon them), used to kill them unjustly, distorted many of the rulings stated in Tawrah, a group of them claim that `Uzayr (Ezra) is the son of Allah, etc. The Christians, on the other hand, claim that Allah is the third of the three (in a Trinity) and that `Eisa is the son of Allah and deny the prophethood of Muhammad

(Part No. 22; Page No. 407)

(peace be upon him), etc. Nevertheless, Allah has named the Jews and the Christians the People of the Book and rendered it Halal (lawful) for Muslims to eat their sacrificial animals and marry their chaste women. Their disbelief, polytheism, and distortion of their revealed books were not an obstacle for applying the rulings of the People of the Book to them during the lifetime of the Prophet (peace be upon him). Accordingly, they are not an obstacle to applying these rulings to them until the Day of Resurrection.

Secondly, using machines for slaughtering animals whose flesh is permissible to eat according to Shari`ah does not differ from slaughtering them using a knife. Hence, whosoever presses the on button by whatever means and mentions the Name of Allah Alone, it is Halal to eat their slaughtered animals, be they Muslims, Jews, or Christians. This is because any animal whose blood is caused to flow and Allah's Name is mentioned over it is Halal to eat except what is slaughtered using teeth and nails.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 11780**

**Q 2: does the food of the Jews, which is Halal (lawful) in Islam, include the meat of slaughtered animals?**

**A:** Yes, the food of the Jews which is made Halal by Allah (Exalted be He) to Muslims includes the meat of slaughtered animals, birds, and the like, provided that they mention the Name of Allah when they slaughter, meet the other recognized conditions of slaughtering, and there is no impediment to this.

(Part No. 22; Page No. 408)

This is based on the general ruling implied in Allah's Saying: (Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

Fatwa no. 14857

Q: There is a large abattoir in our area whose owner is a Jew. Muslims from everywhere buy meat from this abattoir because of the acknowledgment granted to it by the Islamic society, which takes the form of a stamp placed on the flesh indicating that it is Halal (lawful) meat. There are three stages to describe slaughtered meat as Halal:

1. The slaughterhouse: A Muslim whom we fully trust slaughters the animals and places a special label on the flesh to indicate that it is slaughtered by a Muslim.

2. The place for veterinary examination: A veterinarian, who is from the People of the Book, examines the animal and stamps it using either the stamp for slaughtered animals or the stamp for strangled ones.

3. The place where cutting, weighing, and selling the meat takes place: The people working in this place are from

(Part No. 22; Page No. 409)

the people of the Book and there are no Muslims to supervise those in charge of cutting the meat.

We, the members of the Islamic society, asked the Jew to slaughter sheep and improve the stages required for rendering meat Halal so that Muslims would be certain of that. However, he told us that he would dedicate a Muslim worker to carry out the task of cutting, weighing, and selling the meat, but not on an official basis, just for two days of the week.

The owner of the abattoir, on the other hand, pays two thousand French franks every month as a gift and aid to the Masjid (mosque). In fact, this money is compensation for the acknowledgment granted to him. Is it permissible to withdraw this acknowledgment or not?

Note: It is worth mentioning that Muslims in Orléans have no experience in slaughtering the cattle except in the abattoir. They can only slaughter chickens. Moreover, there is no Muslim abattoir in our area where more than five thousand Muslims live and are, thus, forced to buy meat.

The Islamic society wants to take back the acknowledgment and the stamp it has granted the Jew because of our knowledge of the detailed tricks mentioned above.

However, we fear that if we take back the acknowledgment from him, he would strangle all the animals

(Part No. 22; Page No. 410)

and sell strangled meat as he used to do and Muslims might be forced to buy strangled meat because there would be no slaughtered meat. This is the problem we are facing.

A: You are required to obligate the owner of the abattoir to slaughter the animals by cutting the throat and esophagus using a sharp knife or the like. There is no objection if the butcher is a Jew or

a Christian. As for strangled animals, they are not lawful to eat and are considered carrion. You should not grant him the stamp if he strangles the cattle and does not slaughter them, because granting it to him is a testimony that he slaughters animals according to Shari`ah (Islamic law). Since he strangles the cattle and does not slaughter them, it would be a false testimony which is Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 18279**

**Q 2: Someone owns a slaughterhouse where Halal (lawful) beef, sheep, and chickens are sold. The animals and poultry are slaughtered according to the Islamic manner in a factory that uses electric slaughtering machines. Is it permissible for Muslims to eat the meat of animals slaughtered by the People of the Book?**

(Part No. 22; Page No. 411)

**Please enlighten us, and may Allah enlighten you!**

**A:** It is permissible for Muslims to eat from animals slaughtered by the People of the Book, provided that they are slaughtered according to the proper Islamic manner of slaughtering. Allah (Exalted be He) says: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ However, it is forbidden for Muslims to eat from animals slaughtered by the People of the Book if they do not apply the Islamic method of slaughtering. Allah (Exalted be He) says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)﴿ up till: ﴾unless you are able to slaughter it (before its death)﴿ And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 19658**

**Q 2: We study in America. Is it permissible for us to eat meat in such a country? Give us a Fatwa, may Allah reward you well!**

**A:** It is permissible for a Muslim to eat the meat of animals slaughtered by the People of the Book, i.e. Jews and Christians, if the slaughtered animal belongs to a type of animal that is deemed lawful to be eaten according to Shari`ah (Islamic law) such as cattle - camels, cows and sheep - and hens and the like.

**(Part No. 22; Page No. 412)**

Allah (Glorified and Exalted be He) said, ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ Thus, Allah (Glorified be He) made it permissible for us to eat the meat of their slaughtered animals. In fact, their food is made lawful for us to eat as they believe that it is impermissible to sacrifice animals for anyone other than Allah. Actually, food in the above-quoted Ayah (Qur'anic verse) stands for slaughtered animals. However, it will be more religiously precautionary and freeing from accountability if you can do without such meat. In fact, whoever avoids doubtful matters absolves himself of blame with respect to his religion and his honor. Allah (Exalted be He) said, ﴾And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).﴿ ﴾And He will provide him from (sources) he never could imagine.﴿ (Surah Al-Talaq: 2, 3). As for people other than the People of the Book, such as Magi, Pagans, Communists, atheists and the like, it is impermissible for a Muslim to eat the meat of their slaughtered animals. In fact, Allah made an exception of the food of the People of the Book which indicates that the food of other disbelievers is judged to be impermissible as falling under the general rule.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 18697

All Praise be to Allah Alone, and peace and blessings be upon His Messenger, and his family and Companions.

The Permanent Committee for Scholarly Research and Ifta' has examined the request submitted to His Eminence the Mufti by the Executive Bureau Manager of the Supreme Authority of Fundraising for the Muslims of Bosnia and Herzegovina and Somalia, through his letter no. 7 on 18/1/1417 A.H. The letter was referred by the Committee to the Secretariat General of the Council of Senior Scholars under no. 582 on 25/1/1417 A.H. His Excellency asked the following question:

The Supreme Authority of Fundraising for the Muslims of Bosnia and Herzegovina undertakes a number of vital projects in Bosnia, including distributing Iftar meals (for breaking the Fast) and other meals. Therefore, we are in need of some meat. I would like you to give us your Fatwa (legal opinion issued by a qualified Muslim scholar) on the following issues, may Allah reward you!

Q 1: Do Christians say a certain supplication on slaughtering animals? If yes, what is it?

Q 2: How can the permissibility of eating from animals slaughtered by Christians on which we know they did not mention the Name of Allah be deduced from the Hadith of `Aishah (may Allah be pleased with her)? She informed the Messenger of Allah (peace be upon him) that some people who recently



embraced Islam brought them meat, and it was not known whether they mention Allah's Name upon slaughtering the animals. The Prophet (peace be upon him) instructed her to mention Allah's Name and eat of the meat.

Q 3: If mentioning Allah's Name upon slaughtering is a condition for the validity of eating animals slaughtered by Christians, does other conditions, such as the slaughterer being of sound mind, apply as well?

Q 4: Christians slaughter animals using machines such as a sharp-edged disk or knife which automatically slaughters without any human interference. What is the ruling on an animal slaughtered in this manner?

Q 5: There are Christian restaurants which serve beef and pork separately. However, the machinery used, such as the grinder, oil for frying, cutting knife and cutting table, are shared. What is the ruling on eating in such restaurants?

Q 6: Some animal-derived substances that are labeled with chemical codes are added to some kinds of meat, cheese, confections, and soap. Is it permissible to eat such foods if they are derived from lawful animals slaughtered by a Christian who does not mention Allah's Name on slaughtering them?

Is it permissible to use soaps made of animals unlawful to be eaten such as pigs? Is it

**obligatory to ensure that such products are free of such additives, or we should not**



**eat from their slaughtered animals without any investigation whatsoever?**

**Q 7: There are some countries such as Bosnia wherein abandoning Salah (Prayer) is common among a great percentage of people. Moreover, Your Eminence informed us that it is not permissible to eat animals slaughtered by those who abandon Salah. Is it obligatory to investigate whether the slaughterer performs Salah? Or, is it permissible to eat from their slaughtered animals without investigating?**

**Q 8: Those who slaughter cows strike them on their heads with an instrument to briefly stun them to be able to slaughter them. Is this method permissible?**

**After examining the Fatwa request, the Committee gave the following answer:**

Firstly, It is obligatory to mention Allah's Name on slaughtering, i.e. saying "Bismillah (In the Name of Allah)" on starting the slaughtering machine, be the slaughterer a Muslim or a Kitabi (Jew or Christian). In fact, mentioning the name of other than Allah when slaughtering an animal renders the slaughtered animal unlawful to be eaten. Allah (Exalted be He) says: (Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering) It is related on the authority of `Aishah (may Allah be pleased with her) ("that she said to the Messenger of Allah (peace be upon him), 'Some people who recently embrace Islam bring us meat. (Should we eat from it although) it is not known whether they mention the Name of Allah upon slaughtering the animal or not?' The Prophet (peace be upon him) said, 'Mention the Name of Allah and eat.'") The Prophet (peace be upon him) explained what should be done if there is doubt regarding the method of slaughtering. Muslims should



mention Allah's Name before eating and consider that the slaughterer had already mentioned Allah's Name on slaughtering as is the custom of Muslims.

Secondly, Applied conditions for Christians slaughtering animals are the same conditions applied to Muslims slaughtering animals. Thus, the slaughterer should be a sane person having reached the age of discretion, the slaughtering tool must be sharp enough that it cuts the pharynx and esophagus, and Allah's Name should be mentioned upon slaughtering. So, if the animal dies because of the sharp-edged disk or beating before being slaughtered, it is unlawful to be eaten. If it does not die because of the disk or beating and it is slaughtered according to Shari`ah (Islamic law), it will be lawful. However, it is not permissible to beat animals or harm them in any way.

Thirdly, It is not permissible to use tools that have been used with Najis (ritually impure) animals such as dead animals, swine and the like. Rather, they should be purified before usage. Furthermore, it is not permissible to eat foods with which such unpurified tools were used. This is based on the Hadith narrated on the authority of Tha`labah (may Allah be pleased with him) who asked the Prophet (peace be upon him), ("'We live with the People of the Book, can we eat food (cooked) in their utensils?' He said, 'Do not (eat in their utensils), unless you do not find other (than theirs), then wash them and eat in them.'")

Fourthly, The basic ruling is the permissibility of eating from the animals slaughtered by upright Muslims. Thus, it is not obligatory to investigate the slaughtered animal or the religious status of the slaughterer since they are a Muslim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- | --- |
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa No. ( 17941 )**

**According to the public laws of this country, slaughtering animals is impermissible as it is considered a violation of animal rights. However, here we get chicken from America which we do not know whether they are properly slaughtered or not. Is it permissible to eat them? In fact, American law does not prohibit slaughtering as is the case here in Russia.**

**A:** Allah (Glorified be He) made lawful to us the slaughtered animals of the People of the Book, i.e. Jews and Christians. Allah stated in this regard: (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you) Thus, their slaughtered animals are lawful to us unless we know that they slaughter in a way other than that provided for by Shari`ah (Islamic law). If there is doubt regarding the manner of slaughtering, it will be best to leave it. The Prophet (peace be upon him) stated: (Leave what causes you doubt and turn to what does not cause you doubt.) He (peace be upon him) also stated: (So he who guards himself against doubtful things keeps his religion and honour blameless...) Furthermore, it is best as a precautionary measure that Muslims of your country establish slaughterhouses based on the principles of Shari`ah whenever possible.

(Part No. 22; Page No. 418)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The sixteenth question of Fatwa no. 18612**

**Q 16: If we are living in a city whose people are neither Muslims nor from the People of the Book, is it permissible for us to eat their meat? Would we be like those who are compelled by necessity? Or should we only eat vegetarian food? Similarly, when we are on board an aircraft with supplies from non-Muslim countries, is it permissible to eat the food that is served to us?**

**A:** If the country you mentioned is a country of the People of the Book, it is permissible to eat their slaughtered meat, except for what Allah (Exalted be He) makes unlawful such as pork, carrion and the animals that are unlawfully slaughtered.

If you feel suspicions concerning the meals served to you and the possibility that it may contain pork, for example, you should ask about the contents of such meals. You should also trust them if they told you that the meat is not pork. However, if you were living in a country in which the population is made up of communists and atheists, it is not permissible for you to eat meat of their slaughtered animals, except if you are compelled by necessity which permits eating carrion; flesh of dead animals, for Allah (Glorified be He) says:

(Part No. 22; Page No. 419)

﴾while He has explained to you in detail what is forbidden to you, except under compulsion of necessity﴿ And Allah (Glorified be He) in Surah Al-Ma'idah, after He mentioned the unlawful things, says: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine﴿ until He says: ﴾But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.﴿ Indeed, Muslims are only permitted to eat the meat of the animals that they lawfully slaughter. The only exception made to this rule is given to the meat of the People of the Book provided that they mention the Name of Allah (Exalted be He) when slaughtering it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 18264**

**Q 1: It is known that Allah (Glorified be He) has made the food and the animals slaughtered by Christians lawful for Muslims. Is it permissible to eat the meat of an animal slaughtered by a person who is an alcoholic; whether he is a Christian or a Muslim? It should be noted that the Injil (Gospel) itself prohibits Christians from drinking Khamr (intoxicants).**

(Part No. 22; Page No. 420)

**A:** It is impermissible to eat the flesh of animals that were slaughtered by someone who is drunk if the slaughter is carried out when the person is in a state of drunkenness. This is so because of the absence of their intellect. Therefore, they are not eligible to slaughter animals.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 1216**

**Q 3: What is the ruling on the meat slaughtered in non-Muslim countries which is available in the markets? Is it permissible to eat from it or not?**

**A:** If the person who slaughters the animals or birds is not of the People of the Book, such as the people of Russia, Bulgaria and such countries, it will be impermissible to eat the animals slaughtered by them, whether they mention Allah's Name on them or not. The original ruling is the permissibility of eating the animals slaughtered by Muslims only, and the animals slaughtered by the People of the Book are excluded according to the text. If the animal is slaughtered by one of the People of the Book (Jews or Christians), if they slaughter it from the neck while it is alive and mention Allah's Name, it is unanimously agreed that it will be permissible to eat, according to Allah's saying, ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ However,

**(Part No. 22; Page No. 421)**

if they do not mention Allah's Name or any other name on purpose, there is controversy on the permissibility of eating it. If any name is mentioned other than Allah's, it will be impermissible to eat, and it is considered carrion, according to Allah's saying, ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴿ If it is shot with a pistol or shocked by electricity, it will be considered blown, even if its neck is cut later. This is prohibited in Allah's saying, ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow﴿ However, if it is caught while still alive, after being beaten on the head, and slaughtered, it will be permissible to eat, according to Allah's saying in the end of the Ayah, ﴾and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal﴿ What is slaughtered alive is excluded from the prohibition, because slaughtering has no effect on dead animals.

As for strangled animals or those who are shocked by electricity, it is unanimously agreed that it is impermissible to eat, even if Allah's Name is mentioned on it at the time of killing or at the time of eating. The saying of the Prophet (peace be upon him), ﴾Mention

**(Part No. 22; Page No. 422)**

Allah's Name and eat.﴿ was about the animals slaughtered by people who have recently embraced Islam, and it was not known whether they mentioned Allah's Name while slaughtering them or not. So, the Prophet (peace be upon him) asked the Muslims who were in doubt to do their part, which is mentioning Allah's Name before eating, and assume that the people who slaughtered the animals had mentioned Allah's Name as Muslims do.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Mani` | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 1078**

**Q 2: Christians are accustomed to shooting cattle and birds in their heads before they slaughter them for food. I saw them doing this with sheep and cows at the slaughterhouse. I also heard that they strangle chickens to death. However, some Muslims have consumed the meat of these animals. They support lawfulness to eat this meat by referring to the Ayah (Qur'anic verse) in which Allah (Exalted be He) says:** (Made lawful to you are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you) **They also support their view by a Fatwa (legal opinion issued by a qualified Muslim scholar) issued by some scholars of Al-Azhar on the permissibility of eating animals slaughtered this manner as long as Allah's Name is pronounced at the time of slaughter. It should be noted that we have two Muslim butchers at our village, one of whom observes Salah (Prayer) regularly and the other neither fasts in Ramadan nor**



**offers Salah regularly. What is the solution to this problem?**

**A:** If cattle or birds are slaughtered by Kafirs (disbelievers) who are from Russia, Bulgaria, or other such atheist countries, then it is prohibited to eat the meat of these animals and birds, no matter whether the Name of Allah is pronounced over them or not. This is because Muslims are basically allowed to eat the meat of animals slaughtered by Muslims or the People of the Book as stated in the Qur'an. Scholars have unanimously agreed on the permissibility of eating the meat of animals slaughtered by any of the People of the Book (Jews or Christians). This is, however, contingent upon slitting the animal's throat while it is still alive and pronouncing Allah's Name over it. Allah (Exalted be He) states: (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you) However, prohibition to eat from the animal's meat still applies if the Jew or Christian mentions a name other than Allah's upon slaughter. The animal will be regarded as Maytah (carrion/unslaughtered dead animals). Allah (Exalted be He) states: (Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).) In another Ayah, Allah (Exalted be He) states: (Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering) In the event that an animal is shot in the head or killed by electric shock, it takes the same ruling as Mawqudhah (an animal which is killed by a violent blow). The prohibition still applies even if the throat is cut after electrocuting the animal. The prohibition to eat such animals is mentioned in the Ayah in which Allah (Exalted be He) says: (Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow)

If, before dying as a result of being shot or electrocuted, the animal can be slaughtered, there is no wrong in eating its meat. At the end of the above-mentioned Ayah, Allah (Exalted be He) says: ﴾and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal﴿ Among the prohibited categories mentioned in the Ayah, Allah has excluded the meat of those animals which are slaughtered before death. Slaughtering Maytah is pointless. It is unanimously agreed that it is prohibited to eat the meat of animals which are killed by means of strangulation or electric shock, even if Allah's Name is pronounced over it before eating. As for the Hadith in which Allah's Messenger (peace be upon him) said: ﴾Say Bismillah (In the Name of Allah) and begin eating,﴿ it was said on the occasion when some animals were slaughtered by some people of Jahiliyyah (pre-Islamic time of ignorance) who had embraced Islam. It was not known whether they pronounced the Name of Allah upon the animals they had slaughtered or not. Because of this doubt, the Prophet (peace be upon him) ordered Muslims to say Bismillah before eating and to assume that the slaughterers had pronounced Allah's Name as Muslims do.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Mani` | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 1423**

**Q: Some students of Islamic knowledge claim that it is permissible to eat the meat of animals slaughtered by people who seek relief from and supplicate to people other than Allah in matters that only Allah is Able to do. They say that this is permissible as long as they mention the Name of Allah upon slaughtering. They support their claim by the saying of Allah (Exalted be He):** ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ **and His saying:** ﴾And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.﴿ **Such students hold that those who prohibit eating from the meat of these animals belong to the transgressors who lead people astray by their own desires due to lack of knowledge. They add that Allah explains in detail what is forbidden for us in His saying:** ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals- cattle- beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering﴿ **and His saying:** ﴾He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering).﴿ **In addition to other similar Ayahs (Qur'anic verses), which give details concerning the slaughtered animals that Allah prohibits. In these Ayahs, it was not mentioned that any of the animals on which the Name of Allah is pronounced is prohibited even if the slaughterer is idolatrous or Magian. They claim that Shaykh Muhammad ibn `Abdul-Wahhab used to eat from the animals slaughtered by those who used to invoke Zayd ibn Al-Khattab if they pronounced the Name of Allah upon slaughtering. Is this correct? If they are wrong, how can we understand the evidence they use? What is the true stance in this regard? Please, substantiate your answer with evidence.**

**A:** The ruling on slaughtered animals, being lawful or not, varies according to the status of the slaughterers. If the slaughterer is Muslim and known to avoid committing



actions that take him out of Islam, provided that he pronounces the Name of Allah or it is not known whether he pronounces the Name of Allah on his slaughtered animals or not, this animal will be lawful according to the Ijma` (consensus of scholars) of Muslims. Allah (Exalted be He) says, ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴿ ﴾And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity?﴿ If the slaughterer belongs to the People of the Book, i.e. a Jew or a Christian, and pronounces the Name of Allah upon slaughtering the animal, it will be lawful according

to the Ijma`. Allah (Exalted be He) says, ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ Scholars differed about the lawfulness of animals slaughtered by the People of the Book if they do not pronounce the Name of Allah or any other name on it. Scholars who deemed it lawful supported their opinion by the general meaning of the saying of Allah (Exalted be He): ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ Whereas, scholars who prohibited it drew the general evidence on the obligation of pronouncing the Name of Allah upon slaughtering or hunting an animal and the prohibition of eating animals on whose slaughtering the Name of Allah is not pronounced, from Allah's saying (Exalted be He): ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴿ This is the preponderant opinion. If the person who belongs to the People of the Book pronounces a name other than Allah's upon slaughtering an animal, such as saying, "In the name of Ezra, or Jesus, or the Cross", it will not be permissible to eat from that animal. In fact, it is included in



the saying of Allah (Exalted be He) that explains the prohibited types of food, reading: ﴾and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh)﴿ for this Ayah specifies the general meaning of Allah's Saying: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿

If the slaughterer is a Magian, the animal he slaughters cannot be eaten, whether he pronounces the Name of Allah upon slaughtering it or not. We do not know any scholar contesting this ruling, with the exception of an opinion reported from Abu Thawr which states that the animal hunted or slaughtered by a Magian is lawful. He supported this opinion by a report in which the Prophet (peace be upon him) said: ﴾Treat them [Magians] in the same way you treat the People of the Book.﴿ He argued that Magians are left to practice the rituals of their religion like the People of the Book, in return for paying Jizyah (poll tax required from non-Muslims living in an Islamic state). Therefore, the animals they hunt and slaughter are lawful. Scholars criticized Abu Thawr and considered his opinion against the Ijma` of the early Salaf (righteous predecessors) scholars. Ibn Qudamah stated in Al-Mughny:

Ibrahim Al-Harby said: "Abu Thawr violated the Ijma`." Ahmad said: "There are some scholars who see no harm in eating the meat of the animals slaughtered by the Magians. How strange that is!" He implicitly criticizes Abu Thawr through this saying. Some other scholars see that it is Makruh (reprehensible) to eat the slaughtered animals of the Magians, such as Ibn Mas`ud, Ibn



`Abbas, `Aly, Jabir, Abu Burdah, Sa`id ibn Al-Musayyib, `Ikrimah, Al-Hasan ibn Muhammad, `Ata', Mujahid, `Abdul-Rahman ibn Abu Layla, Sa`id ibn Jubayr, Murrah Al-Hamadany, Al-Zuhry, Malik, Al-Thawry, Al-Shafi`y and As-hab-ul-Ra'y (scholars, especially the Hanafys, who exercised personal reasoning to reach judgments in the absence of clear texts). Ahmad said: There are no scholars who hold a contradicting opinion save a doer of Bid`ah (innovation in religion), because Allah (Exalted be He) says: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ It implies that food of the disbelievers, other than the People of the Book, is unlawful. Additionally, Magians do not have a Divine Book, so their slaughtered animals are not lawful just like the idol worshippers. Ibn Qudamah added that Jizyah is collected from them because of the fact that they might have a Divine Book necessitates that their lives must be protected. Since it proved weighty with regard to protecting their lives, it is obligatory not to consider them having a Divine Book when it comes to the prohibition of their slaughtered animals and marrying their women.

This ruling imposes some sort of precaution regarding the prohibition of the two incidents. It is also an Ijma` since it represents the opinion of the scholars we mentioned above with no dissenting voice recorded at their age or later save a report from Sa`id, who held otherwise.

If the slaughterer is a Mushrik (one who associates others with allah in His Divinity or worship), idol worshipper or the like, apart from Magians and People of the Book, Muslim scholars unanimously held that the animals they slaughter are prohibited, whether they pronounce the Name of Allah upon slaughtering them or not. Allah (Exalted be He) says:

**(Part No. 22; Page No. 429)**

﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ This Ayah implies that slaughtered animals of the disbelievers are unlawful; otherwise there is no point in mentioning People of the Book exclusively in this ruling.

Likewise, whoever belongs to Islam, while invoking someone other than Allah for things that only Allah is Able to fulfill or seeking relief from someone other than Allah, their slaughtered animals take the same ruling of the animals slaughtered by the idolatrous disbelievers and atheists. Accordingly, the animals they slaughter are not lawful, just as the slaughtered animals of the disbelievers, due to their Shirk (associating others in worship with Allah) and apostasy are unlawful. Thus, their slaughtered animals are unlawful according to Ijma` and the implication of the Ayah, for both specify the general indication of Allah's saying: ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ and His saying: ﴾And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal)﴿ Therefore, these two Ayahs or other Ayahs to that effect cannot stand as evidence on lawfulness of the animals slaughtered by the idol worshippers or the like who abandoned Islam by persisting in seeking relief from people other than Allah and supplicating the dead for matters that only Allah is Able to fulfill. This comes after establishing the proof against him that his action is a kind of Shirk

**(Part No. 22; Page No. 430)**

like that which was common in the pre-Islamic era. It is not valid to rule as lawful the animals slaughtered by the Muslim who seeks relief from people other than Allah, like the dead, or implores creatures for things that are sought only from Allah, when he pronounces the Name of Allah upon slaughtering. This cannot be concluded based on the notion that their slaughtered animals are not explicitly listed in the Ayah, which reads: ﴾He has forbidden you only the Maitah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering).﴿ Furthermore, it is not right to rely on other similar Ayahs that expound the unlawful types of food. Though the animals slaughtered by such a category of people are not explicitly mentioned in the texts, which explain the unlawful foods, they are generally included in the flesh of dead animals. That is because those people renounced Islam by committing acts that contradict the very foundations of their faith and insisted on doing them after they have been educated beyond a shadow of doubt.

Whoever claims that the Imam Muhammad ibn `Abdul-Wahhab (may Allah be merciful with him) used to eat from the animals slaughtered by the people of Makkah, who invoked Zayd ibn Al-Khattab, this is nothing more than guessing and an unfounded claim. On the contrary, it contradicts what is stated in his books about considering those who invoke people other than Allah, being a closer angel, a prophet or a righteous slave, for matters that only Allah is Able to fulfill, are Mushriks and apostates. According to him, Shirk committed by these people is more heinous than the Shirk which was common in the pre-Islamic era. Therefore, they and their slaughtered animals take the same rulings of the disbelievers of the pre-Islamic era,

or even worse. Muslim scholars have unanimously agreed on the prohibition of animals slaughtered by the disbelievers, excluding People of the Book, even if they pronounce the Name of Allah upon slaughtering. In fact, saying Tasmiyah (in the Name of Allah) before slaughtering an animal is an act of worship that will not be accepted save after dedicating it solely to Allah (Glorified be He) Alone. Allah (Glorified be He) says: (But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second and third questions of Fatwa no. 1653**

**Q 2: What is the ruling on the meat sold in markets in countries whose Muslim inhabitants commit some acts of Shirk (associating others with Allah in His Divinity or worship) due to the prevalence of ignorance and innovative Sufi orders, such as Tijaniyyah (a Sufi order that stresses culture, education, and ritual practices by disciples)?**

**A 2:** If the reality is as you mentioned in the question, that the Muslim slaughterer follows a sect that permits seeking help from other than Allah in matters that only Allah is Able to fulfill, and seeks help from dead prophets and other Wali (pious person), the animal they slaughter takes the ruling of animals slaughtered by a Mushrik (one who associates others with Allah in His Divinity or worship) who worships idols such as Al-Lat,



Al-`Uzza, Manat, Wad, Suwa`, Yaghuth, Ya`uq and Nasr. It is not permissible for a true Muslim to eat from this animal because it is considered Maytah (carrion/unslaughtered dead animals). The status of that slaughterer is more heinous than that of idol worshippers and Mushriks because they are Murtad (apostate) who forsook Islam by resorting to other than Allah in matters that are sought only from Allah, such as guiding the misguided, curing the sick and the like. Followers of similar sects falsely attribute these acts to supernatural causes, including secrets and blessings of the dead and absent people whom ignorant people invoke believing that they possess certain blessings and unique powers which enable them to hear the invocations of whomever calls them to alleviate harm or bring about benefit no matter how far away they are. It is the duty of Ahl-ul-Sunnah (those adhering to the Sunnah) to advise and instruct people regarding pure Tawhid (belief in the Oneness of Allah). If they respond positively, praise be to Allah; if they do not respond after educating them beyond any doubt, they will not be excused.

If the religious status of the slaughterer is not known, but most of the Muslims in this land usually seek relief from the dead and supplicate to them, the animal they slaughter takes the common rule, i.e. it is not permissible to eat from it.

**Q 3: What is the ruling on the Imam (the one who leads congregational Prayer) who eats from these slaughtered animals; is it permissible to perform Salah (prayer) behind him?**



**A 3:** If the Imam eats from these animals after educating him and establishing the proof against his belief that it is lawful, it will not be permissible to perform Salah behind him because he considers the flesh of the dead animal that Allah prohibits to be lawful. If he persists after educating him and establishing the proof against his belief that it is unlawful, he is to be considered a Fasiq (someone flagrantly violating Islamic law).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 949**

**Q 3: What is the ruling on animals which are slaughtered by a person who wears amulets containing Qur'an or other things or knotted threads etc.**

**A:** The word "Tama'im" is a plural of "Tamimah" which refers to any beads, cowries, and amulets which are hung on the necks of boys, animals, women, etc. These things are sometimes put in one's belt or hair to protect them against evils and harms. Doing so is not only Haram (prohibited) but is considered Shirk (associating others with Allah in His Divinity or worship) for Allah (Exalted be He) is the Only One Who can cause benefit and harm. Proof for the foregoing is the authentic Hadith which is reported on the authority of Ibn Mas`ud that he heard the Prophet (peace be upon him) saying: ﴾Spells, charms and love-potions are Shirk (associating others in worship with Allah).﴿ Moreover, it is narrated in a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) on the authority of `Abdullah ibn Hakim:

**(Part No. 22; Page No. 434)**

﴾Whoever wears any charm of luck will be subjected to its control.﴿ Besides, according to the Two Sahih (authentic) Books of Hadith: ﴾Abu Bashir Al-Ansary narrated that he was in the company of Allah's Messenger (peace be upon him) when he sent a messenger ordering: There shall not remain any necklace of string or any other kind of necklace around the necks of camels except it is cut off.﴿ Thus the Prophet (peace be upon him) denied hanging strings to camels' necks whether such strings are knotted or not and he (peace be upon him) ordered that such strings had to be cut off. This is because people of Jahiliyyah (pre-Islamic time of ignorance) used to hang strings and necklaces to camels' necks and hang amulets and charms to such strings and necklaces believing that doing so would provide protection from epidemics and the evil eye. However, the Prophet (peace be upon him) forbade people of Jahiliyyah to indulge in such practices and denied it practically by ordering these strings to be cut off. Moreover, whoever believes that amulets etc. bring a benefit or repel an evil is in a state of major Shirk (associating others with Allah in His Divinity or worship) that takes them outside the realm of Islam - may Allah protect us - and animals which are slaughtered by them are impermissible to be eaten. Nevertheless, whoever believes that amulets etc. are just a means and that Allah Alone is the Beneficent and the One Who can cause harm, and it is He Alone (Exalted be He) Who links ends to their means; such a person is in a state of minor Shirk (associating others with Allah in His Divinity or worship) because amulets are neither normal nor Shar`y (Islamic legal) means; they are just illusive means.

**(Part No. 22; Page No. 435)**

It may be worth mentioning that some scholars allowed using amulets containing Ayahs (Qur'anic verses) and explained the Sahih Hadith that prohibit wearing amulets as referring to amulets containing anything other than Ayahs. However, the correct view is that the concerned Hadith are general for nothing is narrated from the Prophet (peace be upon him) to make them specific. This is also to block the means leading to sin for allowing amulets containing Ayahs may lead to using amulets containing things other than the Qur'an and it may lead to degrading the Qur'an as well.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
| --- | --- | --- |
| `Abdullah ibn Sulayman Ibn Mani` | `Abdullah ibn `Abdul-Rahman ibn Ghudayyan | `Abdul-Razzaq `Afify |

**The seventh question of Fatwa no. 4246**

**Q 7: Will a person be classified a Kafir (disbeliever) if they claim that it is lawful to eat from the animals slaughtered by a Mushrik (one who associates others with Allah in His Divinity or worship) as the latter pronounces the Name of Allah at the time of slaughter? This person quotes in support of their claim the Ayah (Qur'anic verse) where Allah (Exalted be He) says:** ﴿So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴾ **They claim that this Ayah is self-explanatory and refuses to listen to any other opinion on the issue.**

**A:** A Muslim who believes that it is lawful to eat from the animal slaughtered by a Mushrik, even if Allah's Name is pronounced over it at the time of slaughter, is mistaken. However, this person is not a Kafir, as the matter is doubtful. The above-mentioned Ayah provides no evidence to support their claim. The scope of generality - in permitting eating any animal on which Allah's Name is mentioned - has been narrowed by Ijma` (consensus of scholars) on the prohibition to eat from the animals slaughtered by a Mushrik. In addition, those Muslims who are capable of clarifying the rulings of Shari`ah (Islamic law) have to guide this person to the path of truth.

**(Part No. 22; Page No. 436)**

May Allah grant us success! May peace and blessings be upon our prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third and fourth question of fatwa no. 7267**

**Q 3: What is the ruling on a person who slaughters by the graves and asks for help and support in harm and benefit?**

**A:** slaughtering by graves is a form of major Shirk (associating others with Allah in His Divinity or worship), and whoever does this is cursed. This is based on what has been authentically reported on the authority of `Aly (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Allah has cursed the one who slaughters (a sacrifice) to other than Allah﴿ .

**Q 4: What is the ruling on a person who eats the meat of these slaughtered animals?**

**A:** Whoever eats the meat of such animals is a sinner. This is based on Allah's Saying (Exalted be He): ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood﴿ to His Saying: ﴾and that which is sacrificed (slaughtered) on An-Nusub (stone-altars).﴿ Surah Al-Ma'idah, Ayah 3

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 437)

Fatwa no. 3017

**Q: Some people in my country worship other than Allah (Glorified and Exalted be He). They have an inherited and adopted custom, which involves slaughtering a sheep, a cow or any other kind of cattle for a person after their death, and they have a specific way to do this. Afterwards, they distribute the meat of the slaughtered animal among some of their Muslim neighbors, but they refuse to take any of it for it is Haram (prohibited). At this time, they ask them to take the animal and slaughter it according to their own way so as to eat it as a Sadaqah (voluntary charity) on behalf of the deceased who used to worship other than Allah (May He be Exalted and Glorified).**

**Is it permissible for us to take this cow, slaughter it according to the Islamic method and distribute its meat among the Muslims, or will this be considered participation in their acts? May Allah reward you well!**

**A:** Worshipping other than Allah (Exalted be He) is like vowing to or seeking help from the dead, absent people or trees, and all this is Shirk (Associating others in worship with Allah). Whoever has refused to take the meat of these cows that are slaughtered by those people who worship other than Allah (Exalted be He) on behalf of their dead relatives will be doing the right thing. However, there is no harm in taking living cows that are offered by these people to slaughter them according to the Islamic method. This is so on the condition that Muslims do not bind themselves to slaughter them at the time of a person's death, and this will not be

(Part No. 22; Page No. 438)

considered participating in their Bid`ah (innovation in religion), but they must not intend to make it a Sadaqah on behalf of the deceased by slaughtering or distributing the meat if the deceased was of those who used to worship other than Allah (Exalted be He). Moreover, it is impermissible to do this if they intend to slaughter them at the time of a person's death or walk in their funeral procession, for this will be participating in their Bid`ah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

The second question of Fatwa no. 5401

**Q 2: Is it permissible for Muslims to eat the meat of an animal that has been slaughtered on the occasions that are celebrated by non-Muslims, such as Christmas? It is noteworthy that these animals are slaughtered by Muslims and sold in the market.**

**A:** it is impermissible to buy or eat the flesh of animals that are slaughtered during the festivals celebrated by non-Muslims or in the places where Bid`ahs (innovation in religion) of slaughtering are made. In his Sunnan, Abu Dawud related on the authority of Dawud ibn Rashid from Shu`ayb ibn Ishaq from Al-Awza`y from Yahya ibn Abu Kathir who narrated on the authority of Abu Qilabah from Thabit ibn Al-Dahhak who said, (During the lifetime of the Prophet (peace be upon him) a man vowed to sacrifice

(Part No. 22; Page No. 439)

camels in Bawaanah. He came to the Prophet (peace be upon him) and said: 'I have vowed to sacrifice camels in Bawaanah. The Prophet (peace be upon him) said: 'Was there one of the idols of the Jahiliyyah there that people used to worship?' They said, 'No.' He asked, 'Did they use to celebrate any of their festivals there?' They said, 'No.' The Messenger of Allah (peace be upon him) said: 'Then, fulfill your vow, for there is no fulfillment of vows that involves disobedience to Allah, or that concerns things that the son of Adam does not possess.) (Related with authentic Sanad (chain of narrators))

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 9011**

**Q 3: Is it permissible for a Muslim to eat from the animal slaughtered by a pagan if they happen to pronounce the Name of allah over it?**

**A:** It is forbidden to eat from the animal slaughtered by a pagan, even if they pronounce the Name of Allah over it at the time of slaughter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The eleventh question of Fatwa no. 443**

**Q 11: What is the ruling on eating the meat of animals slaughtered by a Murtad (apostate) who pronounces the Name of Allah when slaughtering the animal?**

**A:** It is not permissible for a Muslim to eat the meat of animals that were slaughtered by a Murtad. This is the view held by Al-Hanabilah (disciples of Imam Ahmad ibn Hanbal). The same view is also attributed to Malik, Al-Shafi`i and followers of the Hanafi Madhhab (school of jurisprudence). The reason being that the religion to which the Murtad converts is held as a false religion. Accordingly, he holds the same ruling that is applied to a pagan. Besides, if he adopts Judaism or Christianity, the rulings Islam applies to the People of the Book, like Jizyah (poll tax required from non-Muslims living in an Islamic state) and slavery, will not be applicable to him. A Muslim is also not allowed to marry an apostate woman. The Murtad has to be killed for apostasy. This is based on the general meaning of the Hadith in which the Prophet (peace be upon him) is reported to have said: ("If somebody (a Muslim) discards his religion, kill him.") The Prophet's command to kill the Murtad indicates that his life is not sanctified and therefore it is unlawful to eat the animals he slaughters.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
|---|---|---|
| `Abdullah ibn Sulayman Ibn Mani` | `Abdullah ibn `Abdul-Rahman ibn Ghudayyan | `Abdul-Razzaq `Afify |

**The second question of Fatwa no. 19698**

**Q 2: is it permissible to eat the meat of animals that were slaughtered by a butcher who sometimes insults religion when he is angry? It is noteworthy that he performs Salah (Prayer) and Sawm (fast). Please advise. May Allah reward you!**

**A:** Insulting religion constitutes Riddah (apostasy) from Islam.

**(Part No. 22; Page No. 441)**

It is impermissible to eat the flesh of animals that were slaughtered by someone who insults religion, even if he performs Salah and Sawm, until he performs sincere Tawbah (repentance to Allah) and abandons this evil act that makes him an apostate. His acts of worship, including Salah and Sawm, are null and void until he performs sincere Tawbah from what he did, as Allah (Glorified and Exalted be He) says, (But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.) (Surah Al-'An`am, 6:88). There are other Ayahs that convey this same meaning.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 19636**

**Q: Allah (Glorified and Exalted be He) has explicitly shown that the slaughtered animals of the People of the Book are Halal (lawful) for Muslims to eat. What is the ruling on the slaughtered animals of the Magi and the pagans, who have embraced the creeds of the People of Book and followed their path either at the present time or after the revelation of the Qur'an and Islam? Would they be regarded as**

(Part No. 22; Page No. 442)

**from among the People of the Book and, thus, it becomes permissible for Muslims to eat their slaughtered animals and marry their chaste women? Or should they still be regarded as Magi and pagans as long as they have not embraced Islam? Should Muslims not eat from their slaughtered animals and marry their chaste women, even if they claim to have embraced the creeds of the People of the Book, because they did not embrace these creeds when the Qur'an addressed them and rendered their slaughtered animals as lawful for Muslims to eat? Please advise, may Allah reward you!**

**A:** The basic rule concerning the slaughtered animals of non-Muslims is prohibition except what the Nas (Islamic text from the Qur'an or the Sunnah) has excluded, namely the slaughtered animals of the People of the Book (the Jews and the Christians). Allah (Exalted be He) says: ﴾The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you﴿ Food refers to slaughtered animals.

On the other hand, muslims are prohibited from eating the slaughtered animals of the Magi, pagans, and atheists and from marrying their women. This is because the noble Ayah (Qur'anic verse) has only excluded the slaughtered animals and chaste women of the People of the Book. "People of the Book" is a term which refers to the Jews, the Christians, and whoever embraces their creeds. It is, thus, lawful for Muslims to eat the slaughtered animals of the new converts to the creeds of the People of the Book and marry their chaste women. This is the opinion of Jumhur (dominant majority of scholars).

(Part No. 22; Page No. 443)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 20811**

**Q 1: Many Muslims here - May Allah guide them - do not abstain from eating the slaughtered animals of idolaters from Japan on the plea that lawful food in not available, and the prohibition of the Japanese government to slaughter except on specific conditions. Many of them argue that the Christians revile Allah (Glorified and Exalted be He), and claim that He has a wife and a son, Exalted is He above that, but despite this fact, Muslims are still permitted to eat from their slaughtered animals, given that they are not less in the degree of Kufr (disbelief) than the idolaters. They also support their claim with the Hadith:** (Mention the name of Allah over it and eat) **and when we cite the concept of opposition in His Saying (Exalted be He):** (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you) **they claimed that it is not clear regarding the slaughtered animals of the idolaters, and they asked for a Hadith or a clear Athar (narrations from the Companions) in this regard. What is the advice of your Eminence?**

**A:** It is impermissible for a Muslim to eat from the slaughtered animals of the Kuffar other than the People of the Book. This is due to several reasons:

(Part No. 22; Page No. 444)

1- The concept of His Saying (Exalted be He): (The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you) for singling out the People of the Book excludes other Kuffar.

2- There is a difference between the People of the Book and other Kuffar, for the People of the Book believe in Allah (Exalted be He), their books, and messengers, while other Kuffar do not believe in any messengers or books.

3- The People of the Book mention Allah's Name over their slaughtered animals, while other Kuffar do not; rather, they mention the names of their idols over them.

4- All Muslims have agreed on the lawfulness of the slaughtered animals of the People of the Book, and the prohibition of others'.

5- As for the Prophet's saying (peace be upon him): (Mention Allah's Name over it and then eat) , it intends mentioning Allah's Name over the slaughtered animal on eating it, and this does not suffice for offering Tasmiyah (saying, "Bismillah [In the Name of Allah]") on slaughtering it, for Allah

(Part No. 22; Page No. 445)

(Exalted be He) says: (Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)) As this Hadith was a reply to a question raised to the Prophet (peace be upon him) about the meat that is brought in Muslims' markets, without knowing whether or not Allah's Name had been mentioned over it, therefore, that was his answer (peace be upon him) to the question, for the basic principle regarding what is slaughtered in Muslim lands is that Allah's Name is being mentioned over it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Chairman |
|---|---|---|
| Bakr ibn `Abdullah Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**Fatwa no. 1598**

**Q: If a person who does not offer Salah (Prayer) slaughters an animal, is it permissible for the person who observes salah to eat from the meat of that sacrifice?**

**A:** Salah is one of the obligatory acts of worship next to the two Shahadah (Testimony of Faith) in terms of importance. Whoever abandons Salah denying its obligation is a Kafir (disbeliever). This is according to the general consensus of Muslim scholars, and whoever abandons it out of negligence and laziness is also a Kafir according to the preponderant saying of scholars. The basic evidence for this ruling is what Muslim related in his Sahih from the Prophet (peace be upon him) that he said: ﴾Between the servant

**(Part No. 22; Page No. 446)**

and Shirk (associating others with Allah in His Divinity or worship) and Kufr (disbelief) is the negligence of prayer.﴿ Similarly, Imam Ahmed reported in Al-Musnad and the compilers of Sunan (authors of Hadith compilations classified by jurisprudential themes) with an authentic Sanad (chain of narrators) from the Prophet (peace be upon him) that he said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴿ Consequently, according to the consensus of scholars, it is not permissible to eat the meat of a sacrifice slaughtered by the person you mentioned if he does not offer Salah out of denial of its obligation. If he abandons Salah out of negligence or laziness, it is not permissible to eat the meat of an animal he slaughters according to the scholars' preponderant view that considers a person who abandons Salah as a Kafir (disbeliever). This is because he is an apostate and it is not permissible to eat from the meat of an animal slaughtered by an apostate according to the views of scholars (may Allah be merciful to them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 6176

**Q: What do you say regarding a person who does not perform Salah (Prayer), and if I advise him that this is impermissible, he reciprocates by cursing Din (Religion) and speaks ill of religious matters. He is a butcher, and in some districts when there are certain ceremonies, such as weddings and the like in which a lot of people attend, this person is hired with a sum of money that ranges from 500 to 1000 Riyals to slaughter the animals, whether cows or sheep and takes care of all matters related to preparing food until it is**



**served to people. Is it permissible for Muslims to eat from the animals slaughtered by that man? If not, who will be sinful; the person who does not pray or the person who paid for that Walimah (wedding dinner)? What about the guests who know that such animals were slaughtered by a man who does not pray; are they permitted to eat from this meat or not?**

**A:** whoever abandons Salah deliberately denying its obligation is a Kafir (disbeliever) according to the Ijma` (consensus) of the scholars, and whoever abandons it out of laziness and heedlessness is a Kafir according to the most preponderant opinion of the scholars. Those guests who know that the meat was slaughtered by a man who does not pray should alert the others or forbid them from eating it, and the sin is on the person who prepared such Walimah and those who ate although they knew that the person who slaughtered it does not pray.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 7484**

**Q 3: What is the ruling on eating the meat of an animal that was slaughtered by someone who does not perform Salah (Prayer), or one who performs Salah and Sawm but goes to sorcerers and offers sacrifice for other than Allah (Exalted be He)?**

**A:** According to the preponderant view, it is impermissible to eat the meat of the animal that was slaughtered by a person who intentionally abandons Salah, even if he does not deny its obligation, as he counts as a Kafir (disbeliever).

(Part No. 22; Page No. 448)

Additionally, it is impermissible to eat the meat of an animal that was slaughtered by sorcerers, the persons who go to them and believe them, or who offer a sacrifice for other than Allah (Exalted be He). It should be noted that sorcerers are considered Kafir as they claim that they know the unseen and slaughter animals for the sake of the Jinn.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 9572**

**Q 3: what is the ruling on eating from the sacrificial animal of a Muslim butcher who offers Salah (Prayer) alone in his house and does not attend the congregational Salah?**

**A:** The congregational Salah is obligatory upon adult males, and whoever abandons it is considered to have abandoned what is obligatory and acting contrary to the Sunnah. However, the animals he slaughters are Halal (lawful) and it is permissible to eat them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 4918**

**Q: My Senegalese Muslim brothers in the Congo urged me to ask you for the ruling on the following issues: The animals slaughtered by Al-Tijaniyyah, offering Salah (Prayer) behind them, and offering Salah before the Adhan (call to Prayer) of**



**Maghrib (Sunset) Prayer. We hope that the answer to the mentioned questions be sent to the address given.**

**A: First,** the animals slaughtered by Al-Tijaniyyah are not permissible, because they practice innovations and have what is called `Aqidah Shirkiyyah (creed that associate others with Allah in His Divinity or worship).

**Second,** offering Salah behind them is not permissible.

**Third,** supererogatory salah offered before sunset is not permissible unless it is offered for a reason, such as greeting the Masjid (Mosque). This is based on what is related in Sahih Muslim (There is no prayer after the 'Asr prayer till the sun sets.) Finally, it is permissible to offer supererogatory Salah after sunset and before Maghrib prayer.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first and second questions of Fatwa no. 6472**

**Q 1: if a chicken is immersed in hot water after slaughtering it and before cleaning abdominal region, will it be permissible to eat or not?**

**A:** If it is immersed in hot water after slaughtering it, there will be no harm in this, and you do not have to remove the blood that remains after cleaning it if mixed with the water used in washing it. As for what is in its belly, it is not Najis (ritually impure), as the dung of edible animals is not Najis.

(Part No. 22; Page No. 450)

**Q 2: what is the ruling on eating the foods made by** Hindus?

**A:** There is no harm in eating their foods besides slaughtered animals, such as fruits and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 2340**

**Q 2: We live side by side with Christians, pagans, and ignorant Muslims. We buy the animals they slaughter but we do not know whether or not they pronounce the Name of Allah at the time of slaughter? What is the ruling on eating the meat of animals slaughtered by all these people, considering that it is difficult to distinguish between the animals they slaughter? What is the ruling on eating the meat of animals slaughtered with machines imported from Kafir countries?**

**A:** if a Muslim happens to live side by side with the People of the Book, pagans, and ignorant Muslims whom he doubts pronounce the Name of Allah upon slaughtering their animals, it is prohibited for him to consume the meat of these animals. The reason being that the basic principle in the Shari`ah (Islamic Law) is that it is forbidden to eat the meat of cattle or any animals which are Islamically lawful to consume unless they are Islamically slaughtered.

(Part No. 22; Page No. 451)

Because the questioner doubts the manner in which these animals are slaughtered due to having a mixture of slaughterers who hold different belief-systems, it is forbidden for him to eat the meat of the animals slaughtered by them.

A Muslim may, however, eat the meat of animals which he is able to distinguish as having been slaughtered by Muslims or the People of the Book even if the latter forgets to pronounce the Name of Allah upon slaughtering.

A Muslim should be concerned with every aspect of his religion and should be keen on knowing the lawfulness of what he eats, drinks, or wears. In similar cases, it is preferable for those who follow the Prophet's methodology to choose trusted slaughterers so that they will not doubt the lawfulness of the meat they consume.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 21341

**Q: We received a letter from some of our American brothers who accepted Islam while in prison in the United States of America.**

(Part No. 22; Page No. 452)

**They describe the problem they face regarding the food that that is served in prison. Their problem is that the meals contain meat that has been slaughtered in American slaughterhouses, which is not in conformity with the lawful way of slaughtering according to the Shari'ah (Islamic law). In fact, the meat is regarded as Maytah (unslaughtered dead animals) and so they avoid eating it, but they do not have an alternative for it. They are therefore looking for an official Fatwa (legal opinion by a qualified Muslim scholar) from a recognized body explaining the Islamic ruling on this matter. They want to use the Fatwa as evidence that it is not permissible for Muslims to eat the meat of Maytah or pork, to convince the prison administrators to serve them alternative food that is lawful for Muslims to eat. We hope that Your Eminence will give us a written answer that explains the ruling in this matter.**

**May Allah reward you with the best on behalf of us and these American brothers!**

**A:** There is nothing wrong in eating food served by disbelievers and others, as long as it does not contain any Haram (prohibited) ingredients, such as pork or its derivatives, or the meat of animals that were not slaughtered according to Islamic law or that were slaughtered by a non-Muslim who is not one of the People of the Book. Under these conditions, the food becomes Haram and it is obligatory for it to be avoided. As our American brothers know that the slaughtering is not done in conformity with the Islamically lawful manner, it is not permissible for them to eat it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | \`Abdullah ibn Ghudayyan | \`Abdul-\`Aziz ibn \`Abdullah Al Al-Shaykh |

(Part No. 22; Page No. 453)

**The fourth question of Fatwa no. 5442**

**Q4: is it permissible to eat with the utensils of non-Muslims in restaurants where pork and lard are served?**

**A:** It is not permissible to eat using the utensils of non-Muslims or others in restaurants that serve pork, lard, and alcohol unless they are washed first. Pork and lard are impure foods and so is alcohol impure. The basic evidence for this ruling is: (The Hadith of Abu Tha'laba al-Khushani who reported: I came to Allah's Messenger (peace be upon him) and said: Allah's Messenger, we are in the land of the People of the Book, (so) we eat using their utensils, and (live) in a hunting region. I hunt with the help of my bow, and hunt with my trained dog, or with my dog which is not trained (so inform me what is lawful (Halal) for us). He (the Prophet (peace be upon him)) said: Regarding what you have mentioned of the fact that you live in the land belonging to the People of the Book, don't eat from their utensils; but if you do not find any alternative, then wash them and eat from them. Regarding what you have mentioned about (your living) in a hunting region, what you hunt, (strike) with the help of your bow, recite the name of Allah (while shooting an arrow), then eat; and what you catch with the help of your trained dog, recite the name of Allah (while letting go the dog) and then eat it, and what you get with the help of your untrained dog, (if you find it alive) and slaughter it (according to the law of the Shari'ah), then eat it.) Related by Al-Bukhari and others. This is the wording of Al-Bukhari. It is evident from this Hadith

(Part No. 22; Page No. 454)

that if a Muslim only finds the utensils of the people of the Scriptures, he may eat with them after washing them. However, if there are other utensils, or if the Muslim does not wash them, it is not permissible for him to eat from them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 949**

**Q 2: What does Islam say about eating the meat of animals slaughtered by automated slaughtering machines? Soon after the animal is electrocuted, the butcher starts to slaughter it.**

A: If it is true that the butcher slaughters the cattle immediately after they are given electric shocks, then it will be permissible to eat their meat if they were still alive. However, if the butcher slaughters an animal which has fallen dead because of the electric shock,

(Part No. 22; Page No. 455)

then it will be prohibited to eat its meat. In such case the animal holds the same ruling as Mawqudhah (an animal killed by strangling or violent blow). Allah (Exalted be He) has prohibited eating the meat of this type of animals unless they happen to be alive at the time of slaughter. Slaughter only occurs when the animal moves its body or when its blood overflows therefore indicating life. Allah (Glorified be He) says: ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴾ Allah (Exalted be He) has made it lawful to eat the meat of injured animals provided that they are slaughtered, or else it will be prohibited to eat their meat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman |
|---|---|---|
| \`Abdullah ibn Sulayman Ibn Mani\` | \`Abdullah ibn \`Abdul-Rahman ibn Ghudayyan | \`Abdul-Razzaq \`Afify |

Fatwa no. 1665

Praise be to Allah, Alone. Peace and blessings be upon the Messenger, his family, and companions.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the query sent to His Eminence the President from

(Part No. 22; Page No. 456)

His Eminence the Chairman of The Muslim World League. It is as follows:

I received a letter sent by Sayyid `Aziz Pasha, the Secretary General of the Union of Islamic Societies in London. The Secretary General said that the Royal Society for the Prevention of Cruelty to Animals sent a letter asking the Muslim community in Britain to accept

eating the meat of animals that were stunned before being slaughtered. He added that a sermon delivered by the supreme judge in Tanzania is referred to in the society's letter. In that sermon, the supreme judge said that there is no text in the Qur'an that prohibits eating the meat of animals that were stunned before being slaughtered. The Secretary General asked us about the sound ruling in this regard. We hope that your Eminence would be kind enough to issue and inform us of a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard so that we can send it to the said person.

Having discussed the query, the committee replied as follows:

**First,** if stunning with a blow to the head or an electric shock kills the animal and it dies before being slaughtered properly, then it is mawqoodhah (killed by a violent blow) and it cannot be eaten even if its neck is cut or it is slaughtered at the upper part of its chest after that. Allah (Exalted be He) has forbidden this by His saying, ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow﴾

(Part No. 22; Page No. 457)

The scholars of Islam have unanimously agreed that such meat is forbidden. however, if it is still alive after being stunned in the manner described and is slaughtered properly, then it is permissible to eat it, because Allah (Exalted be He) says at the end of the Ayah with regard to animals that are strangled, dealt a violent blow, suffer a headlong fall, are gored by horns or partly devoured by wild beasts ﴿unless you are able to slaughter it (before its death)﴾ So Allah (Exalted be He) excludes from these forbidden types of meat those that are reached when still alive and slaughtered in the proper manner. They may be eaten because of the effect of proper slaughter, unlike those that die by being stunned before being slaughtered, in which case slaughtering does not render them permissible. Thus, it is known that the Qur'an forbids animals that have been stunned if they die as a result of that stunning before being slaughtered properly, because the animal that is stunned has suffered a violent blow, and Allah (Exalted be He) has stated in this Ayah that such an animal is haram (prohibited)

unless it is reached while it is still alive and slaughtered in the proper manner.

**Second,** it is haram to stun an animal by striking it or giving it an electric shock and so on, because that causes suffering to the animal, and the Prophet (peace be upon him) forbade causing suffering and tormenting, and he enjoined kindness and goodness in general terms, and with regard to slaughter in particular. Imam Muslim related from Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, ﴾Do not take anything in which there is a soul as a target (of one's marksmanship)﴿ Furthermore, Muslim narrated from Jabir ibn

**(Part No. 22; Page No. 458)**

`Abdullah (may Allah be pleased with them) who said, ﴾The Messenger of Allah (peace be upon him) forbade tormenting any kind of animal to death.﴿ Related by Muslim also from Shaddad ibn Aws (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Allah has decreed kindness (or proficiency) in all things. So when you kill, kill well. When you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.﴿

If it is not easy to slaughter animals unless they have been stunned by a method that will not kill them before they are slaughtered, then it is permissible to stun them and slaughter them whilst they are still alive, in cases of necessity. If it is not easy to slaughter them unless they are killed, the ruling of catching game is applied in this case. The animal may be shot with an arrow, or a bullet and so on, not stunned by an electric shock or throttling. If it is still alive, it can be slaughtered,

**(Part No. 22; Page No. 459)**

if not, the means of shooting is considered a means of slaughtering.

It is reported by Al-Bukhari and Muslim on the authority of `Abdullah ibn Mughaffal (may Allah be pleased with him) who said, ﴾The Messenger of Allah (peace be upon him) prohibited the throwing of pebbles by saying: It does not catch the game, nor does it inflict defeat on the enemy, but breaks the tooth and puts the eye out.﴿ Furthermore, Al-Bukhari and Muslim related on the authority of Rafi` ibn Khadij (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾If the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (the meat of the slaughtered animal). But do not slaughter with a nail or a tooth, for the tooth is a bone and the nail is the knife of the Ethiopians.﴿ A Sahaby (Companion of the Prophet) narrated that they, when they were in the company of the Prophet (peace be upon him), captured some camels and sheep (as booty). One of the camels fled and a man threw an arrow at the camel, and Allah (Exalted be He) stopped the camel with it. The Prophet (peace be upon him) said, ﴾Some of these animals are like wild animals, so if you lose control over one of these animals, treat it in this way (i.e. shoot it with an arrow).﴿ Additionally, Ibn `Abbas (may Allah be pleased with him) narrated, (If one of the animals you possess gets out of control, treat it like game. As for the camel

**(Part No. 22; Page No. 460)**

that falls into a well, you may pierce it where it is possible.) This is approved by `Aly, Ibn `Umar and `Aishah (may Allah be pleased with them).

Additionally, Al-Bukhari and Muslim related on the authority of `Ady ibn Hatim (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, ﴾When you set your dog (for the chase), mention the Name of Allah, if it catches the game and you reach it while it is still alive, slaughter it. If you find it dead and that (your dog) has eaten nothing from it, (even then) you may

eat it; but if you find along with your dog another dog, and (the game) is dead, then don't eat, for you do not know which of the two killed it. And if you shoot your arrow, mention the Name of Allah, but if it (the game) goes out of your sight for a day and you do not find on that but the mark of your arrow, then eat it as you like, but if you find it drowned, do not eat it.) Imam Al-Bukhari related (on the authority of `Ady ibn Hatim (may Allah be pleased with him) who said,

**(Part No. 22; Page No. 461)**

I asked the Messenger of Allah (peace be upon him) about the game killed by Mi`rad (a heavy featherless blunt arrow). He said, "If you hit the game with its sharp edge, eat it. But if the Mi`rad hits the game with its shaft with a hit by its broad side, do not eat it, for it has been beaten to death with a piece of wood (i.e. unlawful).)

Accordingly, the officials of the Royal Society for the Prevention of Cruelty to Animals should be kind with animals, even if the latter are needed to be slaughtered. They should not strike the heads of the animals or stun them with an electric shock. They also should not allow other persons to use these methods prior to the slaughter unless slaughtering is not easy except with shooting or using a way, such as tying with ropes or the like, that controls the animal. If not, the animal may be pierced or shot with a tool that pierces into the body and causes its death immediately after shooting, which is considered as slaughtering. This is based on the above mentioned Hadith and Allah's saying, (So keep your duty to Allâh and fear Him as much as you can)

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 3227**

**Q2: What is the ruling on slaughtering animals by electrocution, which takes place in many towns?**

**A:** It is unlawful to electrocute animals before slaughtering them, as this involves torture and loss of money in case the animals die, and it will be unlawful to eat their meat. However, if the animals are struck by a sharp tool that cuts the animal's neck, there is no harm to eat from its meat. If they are still alive, they should be slaughtered, and then they would be lawful to eat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first and second questions of Fatwa no. 9677**

**Q 1: The company intends to buy an automatic slaughtering machine instead of doing this job manually, because there are too many animals to slaughter. Is this permissible?**

**A:** It is permissible for you to buy an automatic machine to slaughter edible animals.

**Q 2: Is it enough to mention Allah's Name once when running the machine, as it makes only one movement?**



**A:** It is enough to mention Allah's Name once by the person who runs the machine to slaughter many animals at the same time, provided that this person is a Muslim, Jewish or Christian.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
| --- | --- | --- |
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 21165**

**Q: What is the ruling on automated slaughtering? The slaughtering machines slaughter tens of chickens at the same time, with one pronouncement of Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"). Also, if a person slaughters many chickens manually, is it sufficient for them to say the Basmalah once or is it obligatory on them to do so each time they slaughter? May Allah guide you to success!**

**A: First:** It is permissible to slaughter using these modern machines, on the condition that they are sharp and cut the animals' throats and gullets.

**Second:** If the machine is slaughtering a number of chickens at the same time, it is permissible for the person who runs the machine to say Basmalah once while it is doing this, with the intention of slaughtering.

(Part No. 22; Page No. 464)

This is provided that the person who is doing the slaughtering and running the machine is a Muslim or one of the People of the Book (Jews and Christians).

**Third:** If someone is slaughtering manually, it is obligatory on them to say Basmalah every time they slaughter a chicken, because each one is an independent sacrifice.

**Fourth:** It is obligatory that the slaughtering should be done at the correct part of the body, cutting the throat and the two jugular veins, or one of them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh |

**The first question of Fatwa no. 8275**

**Q 1: I see some people slaughter their Ud-hiyah (sacrificial animal offered by non-pilgrims) at noon, or at the time of 'Asr (afternoon), and others at anytime. Is all this valid?**

**A:** It is permissible for a pilgrim to slaughter during the day or the night, whether it is Hady (sacrificial animal offered by pilgrims) of Tamattu' (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), Qiran (combining Hajj and `Umrah without a break in between) or Ud-hiyah. The days of sacrifice are: the Day of 'Eid-ul-Adha (the Festival of the Sacrifice), and the three days following it which end with the sunset of the thirteenth day (of Dhul-Hijjah), after 'Eid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 465)

**The fourth question of Fatwa no. 7301**

**Q 4: if an animal is given anesthesia but does not die, according to the doctor's report, and then is slaughtered according to Shari`ah (islamic law), whether this was by a chemical substance or a bullet, is it permissible to eat from it?**

**A:** If the situation is as you have mentioned, that the animal is still alive after the injury until slaughtering, it will be permissible to eat. However, if it is shocked by electricity, shot with a bullet and so on, it will be impermissible to eat, as this method entails harm to the animal, unless it cannot be slaughtered otherwise, such as a raging beast. In such case it is permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 5234

Q: What is your opinion - may Allah be merciful to you - on the following question: The meat exported from Denmark to Arab Muslim countries, which is being slaughtered using the following method:

1- The animal is brought alive to the automated slaughter house.

2- Its forehead is shot with a kind of a gun - I am sending a photo of the gun and the mechanism of our work

(Part No. 22; Page No. 466)

to your Eminence along with my question - where the bullets do not enter the head so as not to touch the animal's bones, skeleton or flesh.

3- Immediately after being hit, the animal falls down unconscious, but remains alive; moving its legs, tail, eyes, and organs, and its heart and veins continue to beat for a long period of time.

4- After the animal falls down unconscious, a Muslim supervisor from the Islamic Cultural Center comes to slaughter the animal with a knife according to the Islamic method, where he cuts the jugular veins and the esophagus after saying: Bismillah - Allahu Akbar (In the name of Allah -Allah is the Most Great).

5- After being slaughtered, the animal shakes violently and the blood gushes from its body.

6- All the subsequent processes afterwards, even chopping and packing, take place under the supervision of a Muslim with sound `Aqidah (creed), neither a Qadyani nor a Baha'i.

Is slaughtering this way Halal (lawful) or Haram (prohibited)?

A: Slaughtering animals in the way that was mentioned is Halal (lawful). This is based on the general saying of Allah (Glorified and Exalted be He): (Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)) to His Saying: (unless you are able to slaughter it (before its death)) However, shooting them with a gun or any other instrument that may torture them is an impermissible abominable act,

(Part No. 22; Page No. 467)

since the Prophet (peace be upon him) said: (Allah has decreed proficiency in everything. So when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen their blade and spare suffering to the animal they slaughter) . Related by Ahmad, Muslim and Al-Nasa'y .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 2189**

**Q: A disagreement took place among the Muslims of South Africa concerning the method of slaughtering in governmental slaughterhouses in our country. Before slaughtering, the following procedure takes place, according to the municipal rules:**

**First, the ox is shot in the head with a pistol so that it loses consciousness.**

**Note: they do not use the known bullets in this process, but they use special ones. The purpose of this operation is to facilitate the process of slaughtering, relieve the animal and protect the slaughterer's life, as oxen might sometimes attack them.**

**Second, as the first operation is not considered enough, they stab the ox in the neck with a sharp tool. The specialized doctors say that**



**the ox dies in less than fifteen minutes from the moment of this stab.**

**Third, immediately after this, they slaughter it in the known way according to Shari`ah (Islamic law).**

**Please advise whether this method of slaughtering is lawful, and whether we can eat from this meat.**

**A: First,** it is impermissible to shoot an animal or stab it with a sharp tool, except in the throat to slaughter it, as this method entails torture for the animal, unless it is a raging beast and there is no other option but to shoot it or stab it with a spear. In this case, it is permissible to do so. If it dies before slaughtering it, it will still be permissible to eat. If it is still alive, it will be unlawful to eat unless slaughtered according to Shari`ah. It was authentically reported in the two Sahih (authentic) Books of Hadith (on the authority of Rafi` ibn Khadij that a camel became ferocious in the presence of the Prophet (peace be upon him). A man chased it with an arrow and stabbed it. The Prophet (peace be upon him) said, "Those animals sometimes become wild; if any animal gets wild, do the same with it.")

Second, shooting or stabbing a domestic animal for no reason is considered Mawqudhah (an animal killed by a violent blow). If it dies because of this before being slaughtered, it would be regarded a dead animal that is forbidden to eat. If it is slaughtered while being alive, it will be permissible to eat, according to Allah's saying, (Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death))



Allah (Glorified be He) makes it clear that if an animal is strangled by a rope or by hands; a stick or an iron rod is thrown at it; shot by a bullet; falls off a high place; or is butted by another animal, and

dies accordingly, it will be unlawful to eat. However, if caught while still alive and slaughtered, it will be permissible to eat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 17924**

**Q 1: Is anesthetizing animals before slaughter regarded as the kindness and mercy a Muslim is ordained to show animals they intend to slaughter?**

Islam has enjoined showing kindness and mercy to animals which Muslims intend to slaughter. This is based on the Hadith in which the Prophet (peace be upon him) said: (Allah has ordained kindness in everything. So, when you slaughter, do it in the best manner (i.e. by first sharpening the knife and putting the animal at ease).") A painless slaughter can take place by using a sharp instrument and

(Part No. 22; Page No. 470)

ending the animal's life by cutting the throat and the two jugular veins. It is not permissible to anesthetize the animal before slaughtering it as this may cause its death before it is slaughtered. If the animal remains alive after being anesthetized, it will be lawful to eat its meat after slaughtering it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no 6712

**Q: Many questions are sent to us about the ruling on severing the head of an animal from its body directly after slaughtering. We hope your Eminence will issue a Fatwa about the ruling on this practice. May Allah preserve you for the service of Islam and Muslims!**

**A:** It is not permissible to sever the head of an animal from its body directly after slaughtering, because this involves torturing the animal. In fact, the person should wait until he is sure that the animal is dead.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 471)

**The third question of Fatwa no. 20443**

**Q 3: Someone unintentionally cut a chicken's head off while slaughtering it, because the knife was so sharp. Bearing in mind that the chicken floundered around and the blood flowed out of the chicken, was the slaughtering Halal (lawful) or Haram (prohibited) and can the meat be eaten or should it be thrown away?**

**A:** If the person unintentionally separated the chicken's head from its body without an intention to slaughter, it is regarded as Maytah (unslaughtered dead animal) and not Halal to eat, because saying Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") and having the intention to slaughter are two of the conditions that make a slaughtering lawful. In this case there was no Basmalah and no intention. Allah (Exalted be He) says: ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴿ It has been authentically reported that the Prophet (peace be upon him) said, ﴾"Actions are but by intentions."﴿ However, if, when the person passed the knife over the chicken's throat, they had intended to slaughter it lawfully and had mentioned the Name of Allah over it and slaughtered it in the correct place in the neck, i.e. by cutting the lower part of its neck including the throat, the esophagus, and the jugular veins, the meat is Halal and permissible to eat as all the conditions of lawful slaughtering were met. If the chicken was slaughtered from the back, and the throat and esophagus were cut while the chicken was stably alive, due to the sharpness of the knife and the speed of cutting, it would serve as lawful slaughtering and is permissible to eat, if the person had intended to slaughter and had said Basmalah at the time of slaughter. If they forgot to say Basmalah, this is not a problem

(Part No. 22; Page No. 472)

and it is permissible to eat the meat and the person will be excused for forgetting the Basmalah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| Bakr Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 8554**

**Q 2: while slaughtering sheep, do we have to cut off the throat and the head at one time, or just cut the throat and leave the head until the animal dies? In most cases, we cut off the throat together with the head at the same time. Enlighten us may Allah reward you!**

**A:** The throat, the gullet and the two jugular veins have to be cut at one time. Complete separation of the head from the body can be done after it is sure that the animal has become motionless.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 12568**

**Q 2: Is it Halal (lawful) or Haram (prohibited) to remove a chicken's feathers using hot water?**

**A:** If this is done after slaughtering according to the Islamic Shari'ah (law), there is nothing wrong with it.

(Part No. 22; Page No. 473)

However, if it is done before slaughtering, it is not permissible, as it would be torture for the animal.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 12893**

**Q: Some guests who were paying us a visit said that they do not eat chicken, because after a chicken is slaughtered, it is put in hot water to remove the feathers. When this happens the Najasah (impurity) inside the chicken mixes with the meat and that is why they do not eat chickens. Is this true? Please advise us on this matter.**

**A:** If the matter is as you mentioned and the water that the chickens are put into is altered by reason of the blood poured forth (by slaughtering), the chickens should be washed with pure water to remove any traces of Najasah on their surface, and they can then be eaten.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 5563**

**Q 1: There are many factories that slaughter chickens here in Mauritius. During the process, the workers put the chickens in hot water to remove the feathers before they remove the innards. This causes the waste inside the chicken to be mixed with the meat. Is this meat considered to be Halal (lawful) to eat?**

**A:** This meat is considered to be Halal to eat. placing the chickens in hot water after slaughtering has no effect on the permissibility of eating their meat. However, it is obligatory to delay putting the chickens in water until they have stopped moving completely.

**Q 2: What are the parts of an animal that are Haram (prohibited) to eat?**

**A:** It is Mubah (permissible) to eat every part of an animal that is lawful to be eaten after it has been slaughtered in the Islamically prescribed manner. The same applies to all the animals that do not need to be slaughtered to be Halal (lawful) to eat, such as fish and locusts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 8968

Q: One day I intended to invite some of my friends for dinner

(Part No. 22; Page No. 475)

and thus I hired a cook to prepare food for my guests. Nevertheless, I was taken by surprise when I saw the cook slaughtering the animal with his left hand while mentioning the Name of Allah (Glorified and Exalted be He) on it by just saying: "Bismillah 'In the Name of Allah'" while I know that it is obligatory to say "Bismillah Wallahu Akbar 'In the Name of Allah, Allah is the Greatest'." I thus shouted at him: "You are slaughtering wrongly." He said:

"The shaykhs permitted me to slaughter with my left hand."

**A:** Slaughtering animals by one's left hand is permissible though it is better to use the right one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 7222**

**Q2: Is it permissible for a left-handed person to rest his sacrifice on its right side to slaughter it easily with his left hand? If three persons gather to slaughter a sacrifice where two of them hold the sacrifice's feet and the third slaughters it placing his foot on its side, is this way of slaughtering permissible?**

**A:** This issue is very flexible; a person may rest the animal on whichever side to make it easy for him to slaughter and for the sacrifice to avoid being tortured. Thus, he may seek the help of whoever he wants in order to slaughter the sacrifice easily!

(Part No. 22; Page No. 476)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 18547**

**Q 1: Is it permissible for me, if I am not able to slaughter with my right hand, to slaughter by putting the animal on its right side?**

**A 1:** It is permissible to slaughter a sacrificial animal on either of its sides; however, it is better to slaughter it on its left side for this is easier for the person who is slaughtering the animal. However, there is nothing wrong with slaughtering it on its right side if this is easier for you.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 20771**

**Q 2: We hope that your Eminence would clarify to us the right way of slaughtering, as our scholars have differed concerning whether or not to lay a slaughtered animal on its right or left side. One Shaykh would say that it should be laid on its left side, another would say that it should be laid on its right side to let the sacrificial animal face the Qiblah (direction faced for Prayer towards the Ka`bah), for Allah (Exalted be He) says:**

(Part No. 22; Page No. 477)

﴾And wheresoever you people are, turn your faces (in prayer) in that direction.﴿ **If we laid it on its left side, we would not face the Qiblah as commanded in the previous Ayah (Qur'anic verse) and the following Ayah says:** ﴾Verily, I have turned my face towards Him Who has created the heavens and the earth Hanîfa (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of Al-Mushrikûn (See V.2:105)".﴿

**A 2:** The Sunnah is to lay the animal to be slaughtered on its left side facing the Qiblah, for this is much easier for the person who is slaughtering the animal.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 4979

**Q: I wanted to buy my children meat from a grill shop. At the same time, a person from Hadramaut brought an animal which he wanted to slaughter at the same shop. when the owner of the shop received it, he turned it towards a direction that does not conform with the Sunnah. He did not slaughter it towards the direction of Qiblah (direction faced for Prayer towards the Ka`bah). I tried to convince and guide him to the way that conforms with the Islamic Shari`ah but he refused and said that we should just mention the Name of Allah upon slaughtering it and turn it towards any direction, except in the case of slaughtering a Hady (sacrificial animal offered by pilgrims) which should be turned towards the Qiblah.**

(Part No. 22; Page No. 478)

**He mentioned that this way is confined to the people of Hadramaut who run grill shops in Al-Sana`iyah in Riyadh. I would like you to answer the following questions, and help me guide the people who are running these shops. My questions are:**

**What is the ruling on slaughtering animals towards a direction other than the Qiblah? Is mentioning Allah's Name upon slaughtering without turning the animal towards the Qiblah permissible or against the ruling of Shari`ah? What is the ruling on the person who purchases meat from the butchers who do so, and eats from the meat of their animals that are not slaughtered in the direction of the Qiblah? I am certain he knows the direction of the Qiblah.**

**A:** If the reality is as you mentioned about the way of their slaughtering, it is lawful to eat from this meat even though the slaughterer does not follow the Sunnah by not turning the animal towards the Qiblah upon slaughtering it. He made a mistake by refusing your advice and by his saying that turning the animal towards the Qiblah upon slaughter should be done only in the case of Hady; because the Sunnah is to turn any animal towards the Qiblah when slaughtering it, whether it is a Hady or any other slaughtered animal.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 17550**

**Q 2: Is it correct that directing the slaughtered animal towards the Qiblah (direction faced for Prayer towards the Ka`bah) and slaughtering it below the larynx are two conditions for the validity of the slaughtered animal; meaning that if they are missing it becomes impermissible to eat it?**

**A:** Directing the slaughtered animal towards the Qiblah at the time of slaughtering is not one of the conditions of its validity; rather, it is a Sunnah (supererogatory act of worship following the example of the Prophet). The Sunnah also is to slaughter sheep and cows at the larynx, and to slaughter camels at the beginning of the chest, but the pharynx and the esophagus must be cut so that the slaughtered animal becomes lawful. Yet, if the jugular vein is cut, this would be better and more perfect.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 3002**

**Q: I had a sick, pregnant sheep that was about to give birth. i slaughtered it by cutting the vein and the jugular veins, then I cut its belly to get the baby, and I continued slaughtering it. Please advise whether it is lawful to eat.**

**A:** This animal is lawful to eat; there is no harm in eating its meat.

(Part No. 22; Page No. 480)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 6946

**Q: if i slaughter an animal and find a dead fetus inside it, can it be eaten or not? If it can be eaten, does it have to be slaughtered according to the Shari`ah (Islamic law), or is slaughtering its mother enough? If an animal is hit on the belly, then slaughtered, and its fetus is found dead, can it be eaten or not?**

**A:** If an animal is slaughtered and a live fetus is found inside it, but it dies by slaughtering, or if it is extracted alive and slaughtered, it will be permissible to eat, based on the Hadith reported from Abu Sa`id (may Allah be pleased with him), from the Prophet (peace be upon him) that he said about the fetus, (the slaughtering of its mother serves its slaughtering.) Narrated by Ahmad, Al-Tirmidhy and Ibn Majah. In another narration, (We said, "O, Messenger of Allah!

(Part No. 22; Page No. 481)

We might slaughter a camel, a cow or a sheep while there is a fetus in their wombs, shall we get rid of it or eat it?" He (peace be upon him) said, "You may eat it if you wish, for the slaughtering of its mother serves its slaughtering.") Narrated by Ahmad and Abu Dawud.

Thus, it is clear that if an animal is hit while pregnant, if the fetus dies by the strike before slaughtering its mother, it will be impermissible to eat. Otherwise, it is permissible to eat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 15702

**Q: A cow went into difficult labor, and the fetus endangered the mother's life by making dangerous movements, so its owner had to slaughter the fetus before it was born. Is this fetus lawful to eat? Is the owner considered sinful? If the young cow is slaughtered before it reaches a month old, is it lawful to eat?**

**A:** If any animal, whether young or old, is slaughtered according to the Shar`y (Islamically lawful) way, while being alive, it will be lawful to eat, according to Allah's saying,

(Part No. 22; Page No. 482)

﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)﴿ until His saying, ﴾unless you are able to slaughter it (before its death)﴿ This one was slaughtered before its death, so it is lawful to eat. There is no harm in slaughtering the animal fetus before its birth unless slaughtering it might endanger its mother's life.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 20747**

**Q 1: I am one of the people of the tribe of Banu Malik which lies south of Al-Ta'if. I noticed that if one of our tribe members wants to slaughter an animal to get closer to Allah, they wipe on the animal's back and say, "In the Name of Allah, Allah is the Greatest. O, Allah! Consider it a Sadaqah (voluntary charity) from me to keep harm away from me and my children", or any such similar words.**

**I would like to know the ruling concerning this habit and saying this Du`a' (supplication to Allah). Is it considered the same as pronouncing one's intention aloud, although it should be felt only in the heart?**

(Part No. 22; Page No. 283)

**A:** wiping on the animal's back before slaughtering it and asking Allah to consider it a Sadaqah to keep harm away from oneself and one's children is a groundless Bid`ah (innovation in religion); it has no origins in the Qur'an or the Sunnah. You should quit doing this, and stick to what was related from the Prophet. The Sunnah entails that if the slaughtered animal is an Ud-hiyah (sacrificial animal offered by non-pilgrims) or a Hady (sacrificial animal offered by pilgrims), a person should say before slaughtering, "In the Name of Allah, Allah is the Greatest. O, Allah! This is from You and returns to You." There is also no harm in saying, "O, Allah! Accept (this sacrificial animal) from so and so, or from me." If it is just an animal slaughtered without a special occasion, it will be enough to say, "In the Name of Allah, Allah is the Greatest", according to Allah's saying, ﴿So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 9758**

**Q 1: If a sick animal is slaughtered no one will eat it.**

(Part No. 22; Page No. 484)

**Should I slaughter it and then throw it away, or let it die without slaughtering it?**

**A 1:** If the case is as you have mentioned, it is obligatory for you to slaughter the beast so as not to waste money; you should not let it die for this would be a waste of money. You can distribute its meat to whoever would like to eat it, otherwise, you can feed it to animals like dogs and cats.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 1989**

**Q 1: If an agitated camel wanted to attack and eat its owner, so he killed it with an arrow at a spot that was not designated for slaughtering, would it be permissible to eat it?**

**A 1:** mentioning the Name of Allah while slaughtering an animal is prescribed. Allah (Exalted be He) says: ﴾So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴿ and ﴾Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴿ It is reported in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said, ﴾"If the killing tool causes blood to gush out and if Allah's Name is mentioned,



eat (of the slaughterer animal).﴿ Shaykh Al-Islam, Ibn Taymiyyah, said, "Tasmiyah (saying, "Bismillah [In the Name of Allah]") when slaughtering an animal is Wajib (obligatory) according to the Jumhur (dominant majority of scholars).

Therefore, if it is not possible to slaughter in the place that is specified for slaughtering, he is permitted to slaughter wherever he is able, such as in the thigh, and so on, as in the case of shooting the game which can't be reached. This is permissible according to the Jumhur. This is based on what was narrated in the two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Rafi' bin Khadij (may Allah be pleased with him) ﴾A camel ran away during the lifetime of the Prophet (peace be upon him), so a man shot it with an arrow and killed it. The Prophet (peace be upon him) said: Of these animals there are some which are as wild as wild beasts. Therefore, if anyone of them runs away like this, treat it in this way (shoot it with an arrow)."﴿ However, if he caught it alive, he should slaughter it in the specified place if possible, for the Prophet (peace be upon him) said concerning shooting game: ﴾if you find it alive, then slaughter it.﴿

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 6044**

**Q 2: Is it permissible to slaughter animals by shooting them on failing to catch them, then slaughtering them afterwards? What about sending a hunting dog to chase a dear after**



**mentioning Allah's Name over it, and the dog killing the dear before we reach it? Is it permissible to eat it in this case?**

**A:** edible cattle that have strayed which cannot be caught may be slaughtered by shooting them with an arrow or a gun, such that if it is caught alive, it would be slaughtered, and if it is found dead, it would still be permissible to eat it.

It is also permissible to send a trained hunting dog or any other hunting animal after a dear or any wild animal, and if it kills the hunted animal, it is permissible to eat it, and if the animal is found alive, it would be slaughtered and eaten afterwards. This was mentioned in the Hadith narrated by Abu-Tha`labah and the one narrated by `Ady ibn Hatim.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Qa`ud | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

Fatwa no. 2770

**Q: What is the ruling on eating the meat of an animal that has been killed by a hammer blow in a slaughterhouse. It is worth mentioning that when the animal is given such a blow, it falls unconscious on the ground, then the slaughterer immediately says, upon slaughtering the animal, Allahu Akbar (In the Name of Allah, Allah is the Greatest). Provide us with your beneficial answer please.**

(Part No. 22; Page No. 487)

**A:** If the animal cannot be slaughtered unless it is beaten on the head by a hammer, it will be permissible to do so. However, in order for the animal to be Halal (lawful) it has to be slaughtered whenever it falls on the ground and before it dies. If the animal dies before it is slaughtered, its meat will be Haram (prohibited) to be eaten as Allah (Exalted be He) states: ﴿Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow﴾ On the other hand, if it is possible to slaughter the animal without beating it with a hammer or any other tool, it will be impermissible to strike it because doing so subjects the animal to pain and suffering. In any case, if the animal is beaten and it is slaughtered after it falls to the ground prior to dying; it will be permissible to eat from its meat as mentioned above.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 20630**

**Q 1: A farmer has sheep and cows. While he was**



**grazing the cows at the foot of the mountain, a cow fell headfirst into a pit. How can he slaughter this cow?**

**A:** what is difficult to slaughter from the neck due to running away or falling into a pit or a well, can be slaughtered by injuring it in any part of the body, unless its head is in the water or any similar reason that might cause its death, as it might have died by this reason, not by the injury. (It was reported on the authority of Rafi` ibn Khadij (may Allah be pleased with him) that he said, "We were once traveling with the Messenger of Allah (peace be upon him), so a camel became ferocious, and there were no horses with them, so a man stabbed it with an arrow." The Messenger of Allah (peace be upon him) said, "Those animals might sometimes be like wild beasts; if any animal gets wild, do the same with it.") Narrated by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah).

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q2: Does the delay of skinning a sacrifice after slaughtering for one or two days make its meat unlawful?**

**A:** Delaying the skinning of a sacrifice after slaughtering does not make its meat unlawful; because skinning is not a condition of lawful slaughtering.

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 3: What is the ruling on eating the meat of a cow or a sheep or any other consumable animal which are found lying motionless and whose blood flows at the moment they are slaughtered, yet no bodily movement is made? Is it true that movement of the body at the moment of slaughter makes a slaughtered animal lawful to eat?**

(Part No. 22; Page No. 489)

**A:** injured eatable animals which are not yet dead are lawful for eating after they have been islamically slaughtered. Though Allah (Glorified be He) prohibits eating animals killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, exception is made in case such animals are slaughtered before they die. Allah (Exalted be He) says: (unless you are able to slaughter it (before its death))

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 18476**

**Q1: Is it permissible to eat the meat of the animals that are slaughtered under anesthetic?**

**For your information, in Germany they have laws and conditions for slaughtering. The government does not allow any person to slaughter any animal before giving it anesthetic.**

**A:** If the animal is still alive under anesthetic and then slaughtering takes place according to the Shari`ah, it is lawful to eat from its meat. If the animal dies under anesthetic, it is unlawful to eat from its meat; slaughtering it after death would be useless.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 15666**

**Q: is it obligatory to mention the Name of Allah upon slaughtering every single animal in a flock? Or is it permissible to say it once for the entire flock, or should Allah's Name not be mentioned at all?**

**A:** Mentioning Allah's Name is obligatory for every animal slaughtered on its own. Saying it once for the whole flock is not sufficient, for every single animal has its own ruling in terms of slaughtering. Allah (Exalted be He) states, ﴿So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.).﴾ And the Prophet (peace be upon him) said, ﴿If the slaughtering instrument causes the gushing of blood, and Allah's Name is mentioned (over the slaughtered animal), then (you can) eat (of its meat).﴾

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 20738**

**Q: A person has a farm for fattening poultry. He slaughters large numbers of poultry and, thus, it is difficult for him to hire a person to carry out the slaughtering process. Is it permissible to use a machine with a blade written on it the Basmalah ("Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") or should the Basmalah be said before slaughtering the poultry with the machine?**

**A:** One Tasmiyah (saying, "Bismillah [In the Name of Allah]") is enough when slaughtering all the poultry required to be slaughtered if the machine used

(Part No. 22; Page No. 491)

slaughters all of them at once when started. If the machine slaughters poultry in batches, Tasmiyah must be said each time the machine is started. As for writing the Basmalah on the blade, this is not enough to make the Tasmiyah required upon slaughtering the animals. It is worth mentioning that slaughtering according to Shari`ah (Islamic law) obligates cutting the throat and esophagus.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The thirteenth question of Fatwa no. 20308**

**Q13: When we slaughter a sacrifice, we say: "Bismillah wa Allahu Akbar", i.e. (In the Name of Allah and Allah is the Greatest), but some people say it is unlawful to say so. Is this permissible or not? We appreciate your advice!**

**A:** the person must mention the Name of Allah when slaughtering an animal and remember Allah (Exalted be He), as authentically reported from the Prophet (peace be upon him). Whoever forbids an animal upon which Allah's Name is mentioned upon slaughtering is thus contradicting the Qur'an, and opposing the view of the majority of Muslim scholars, and taking the side of the disbeliever.

**(Part No. 22; Page No. 492)**

This is because of Allah's saying, ﴿So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal)﴾ Allah (Glorified be He) forbade eating from the meat of a slaughtered animal upon which Allah's Name is not mentioned when being slaughtered: ﴿Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allâh).﴾ It is authentically reported from the Prophet (peace be upon him) that he said: ﴿"Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animals, then he is a Muslim who has the same rights and obligations as other Muslims have.﴾ Related by Al-Bukhari in Sahih Al-Bukhari. Al-Hafizh Ibn Rajab said in his commentary on this Hadith (quoted from Fath Al-Bari): (his mentioning eating of the Muslims' slaughtered animal indicates that the apparent aspects of Islam have to be followed, most important of which are eating from the Muslims' sacrifices and slaughtering like them. Whoever refuses to do this, is not a Muslim. The Prophet (peace be upon him) used to test the new converts who did not eat from the Muslims' sacrifices

**(Part No. 22; Page No. 493)**

by inviting them to eat from what they used to avoid to make sure they are true Muslims.) ﴿At the time of slaughtering, the Prophet (peace be upon him) used to say, "In the name of Allah; Allah is the Greatest."﴾ So we have to follow in his footsteps.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The thirteenth question of Fatwa no. 11967**

**Q 13: Is it permissible to use recorders to repeat the Tasmiyah (saying, "Bismillah [In the Name of Allah]") in case of automatic slaughtering?**

**A:** The Tasmiyah should be pronounced by the slaughterer rather than a recorder, but if a person forgets or is unaware of the legal ruling, the slaughtered animal would not be prohibited on leaving Tasmiyah in this case.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The third question of Fatwa no. 9785**

**Q 3: When some dervishes and common people slaughter a sheep, they say: "Bismillah wa Allahu Akbar" (in the Name of Allah. Allah is Great). they believe that if someone says : "Bismillahi Al-Rahman Al-Rahim" (In the Name of Allah, the Compassionate, the Merciful) prior to slaughtering a sheep, they will have to leave the animal and not slaughter it. They argue that since the person includes Allah's Names of Al-Rahman Al-Rahim (the Compassionate, the Merciful) at the moment of slaughtering, they ought to show mercy to the sheep by sparing its life. What is the Islamic ruling on that?**

**A:** The person should not abstain from slaughtering the sheep on account of that. They should proceed with the slaughtering process. The person who slaughters the animal has to be taught to confine themselves to the words which the Prophet (peace be upon him) used to say upon slaughtering animals. These words are "Bismillah Allahu Akbar" (in the Name of Allah. Allah is Great).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The third question of Fatwa no. 11490**

**Q 3: What is the ruling on eating the meat of an animal whose slaughtering was not preceded by Tasmiyah (saying: "Bismillah Allahu Akbar" (in the Name of Allah. Allah is Great)? What is the evidence?**

**A:** It is lawful to eat the meat of this animal according to the most famous opinion held by Imam Ahmad's Madh-hab (School of Jurisprudence).

**(Part No. 22; Page No. 495)**

The same view is reported from Ibn `Abbas (may Allah be pleased with them both). Also, the same view was held by Malik, Al-Thawry, Abu Hanifah, `Ata', Tawus, Sa`id ibn Al-Musayyab, Al-Hasan, `Abdul-Rahman ibn Abu Layla, Ja`far ibn Muhammad, and Rabi`ah. This is the opinion of Ibn `Abbas, and none of the Sahabah (Companions of the Prophet) is reported to have held a different view. As for the Ayah (Qur'anic verse) which reads: ﴿Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal)﴾ it is explained in the context of intentionally neglecting to say the Tasmiyah. This is supported by the next words of the same Ayah which provides: ﴿for sure it is Fisq (a sin and disobedience of Allâh).﴾ Eating the meat of the animal whose slaughter is not preceded by Tasmiyah is not considered as Fisq.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The ninth question of Fatwa no. 5741**

**Q 9: If a person eats from the meat of animals slaughtered without mentioning Allah's Name over them before slaughtering, such as banquets made in honor of shrines, will they be considered Mushriks (ones who associate others in worship with Allah) or sinners?**

**A:** It is impermissible to eat from the meat of whatever is slaughtered for anyone other than Allah, like sacrifices

**(Part No. 22; Page No. 496)**

offered by those who honor shrines to draw nearer to the dead, for this meat falls under the ruling on dead animals. However, whoever eats from it not knowing of the legal ruling, or out of negligence will not be considered a Kafir as long as they do not deem this act lawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 8487**

**Q 1: Is it permissible to eat from the animals slaughtered on the occasion of the Mawlid (the Prophet's birthday)? Are these animals regarded as sacrifices slaughtered for someone other than Allah or not?**

**A:** It is not permissible to eat from the animals slaughtered to commemorate the Mawlid, because this is a sort of offering sacrifices for someone other than Allah. Other example of this sort of action is to slaughter animals in a place where sacrifices are offered for someone other than Allah or in a place where a king or a reputable person passes by in a plane, for example, to honor this place.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 3290**

**Q: In the fifth month of 1398 A.H., we heard a Shaykh giving a speech on the radio of the Kingdom of Saudi Arabia. He said that he visited some European countries including France where he went to the chicken slaughterhouses and found that the workers there gather living chickens in one room and kill them by pouring boiling water on them. After that they package them and export them to Arab countries, even though they were not slaughtered according to the rulings of Islamic Shari`ah. The Shaykh mentioned that it is unlawful to eat from these chickens, while many people say they are slaughtered according to the rulings of Islamic Shari`ah. Since we listened to this speech we do not eat chicken. Please advise!**

**A:** Killing chickens in the way that was mentioned above does not conform with the rulings of the Shari`ah and therefore it is unlawful to eat from them; because they have the same ruling as dead animals' meat which Allah (Glorified be He) made unlawful by His Saying: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered)﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 2807**

**Q: What is ruling on eating from the meat of an ox which is killed by cutting the medulla and scattering the brain before slaughtering it by a knife? Is such meat considered Halal (lawful) or Haram (prohibited) like carrion flesh of dead animals?**

**A:** This is a general question that needs to be answered in detail. If the ox, or any similar animal, is subjected to strong blows to its neck and head until the medulla is cut, the brain is scattered, and the ox dies before it is slaughtered; the meat of such an ox will be Haram just like carrion flesh of dead animals. This is because in such a case the ox is not regarded as being slaughtered in the Shar`y (Islamic legal) way. However, if the ox is slaughtered in the Shar`y way after it is subjected to the blows which are mentioned above and before it dies; it will be considered Halal for Allah (Glorified and Exalted be He) says after mentioning animals which have been killed by strangling, or by a violent blow etc.: ﴾unless you are able to slaughter it (before its death)﴿ It may be worth mentioning that it is impermissible for a Muslim to beat the head, neck, etc. of an animal before slaughtering it to cause the animal to fall and to be able to slaughter it. It is permissible to tie up the animal with ropes etc., to be able to slaughter it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

(Part No. 22; Page No. 499)

**The first question of Fatwa no. 4345**

**Q 1: I want to know your opinion concerning my way of slaughtering chickens:**

**The chickens are brought hung from the legs in a chain with their heads downwards. They are not directed to the Qiblah (direction faced for Prayer towards the Ka`bah). They pass through electrified water and come out in a case of intoxication. Then I pierce their necks with a tiny and tipped razor from one side and let it go out from the opposite side, until blood gushes out. This is my work; I slaughter about two thousand chickens per hour, and I work daily for eight hours or more. I tried to slaughter according to the Sunnah of Allah and His Messenger, but I was prevented. Is it permissible to eat chicken slaughtered in this way? Is the job of the questioner permissible? Is he disobeying Allah (Glorified and Exalted be He) for torturing the animals by this way of slaughtering?**

**A:** If the case is as you have mentioned that you pierce the necks of the chickens by a sharpened tool such as a spear from one side until it comes out of the opposite side, it will not be permissible to eat them, for they are not slaughtered according to the Shari`ah (Islamic law), and so they are considered dead.

As for passing the chickens through electrified water and piercing their necks, this is Haram (prohibited), for this entails torturing the animal and wasting money, given that

(Part No. 22; Page No. 500)

it then becomes dead.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 18948**

**Q: What is the ruling on eating a sheep hit by a car and slaughtered before dying?**

**A:** the meat of an animal that is still alive after being hit is lawful to be eaten if slaughtered after being hit, for its slaughtering is Shar`y (Islamically lawful). Allah (Exalted be He) says, ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿ (Surah Al-Ma'idah: 3).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 7974**

**Q 2: A car hit a cow in a place far away from the village. A man saw the accident and thought the cow belongs to a man in a near-by village. He brought it to the man, but he said that it is not his. He added that if they keep it until its owner claims it, its meat may rot. What should they do?**

**Should they slaughter it and eat its meat or just leave it?**

**A:** If the case is as you have mentioned, and you found the cow alive and slaughtered it for fear of death, it will be permissible for you to eat its meat and to guarantee its value or to sell it and keep the money for its owner for fear that the meat may go bad. You should remember the description of the cow at the time of the accident and make a public announcement about it for one year. If its owner comes, tell him what happened. If he accepts the value of its meat, you should pay it to him. If he gets into a dispute with you, you should refer the case to the court.

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 13513**

**Q: Is it permissible to eat the testicles of an animal while it is still alive?**

(Part No. 22; Page No. 502)

**A:** It is not permissible to eat what is cut off of an edible animal while it is still alive such as testicles, tail, etc., for this takes the ruling of dead animals, for the Prophet (peace be upon him) said, (Whatever is cut off an animal when it is alive is dead.) May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 15455**

**Q 4: We have been castrating some animals while they are still alive and eating their testicles. Is this Halal (lawful) or Haram (prohibited) and are we committing a sin by doing this?**

**A:** If the matter is as you mentioned, it is not permissible to eat testicles that have been cut off an animal that is still alive, because the Prophet (peace be upon him) said, ("Whatever is cut from an animal while it is alive is Maytah (unslaughtered dead meat).") (Related by Al-Imam Ahmad, Abu Dawud, and Al-Tirmidhy, with an authentic Sanad [chain of narrators])

(Part No. 22; Page No. 503)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|---|
| Bakr Abu Zayd | `Abdul-`Aziz Al Al-Shaykh | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 17496**

**Q 2: We live in the desert where we raise livestock. We castrate sheep and goats to make them grow fat so we can benefit from this when we sell them. We also eat the testicles that are removed from the live animals. I hope that you will answer the questions included in my message, which are: Am I sinful for doing this and what advice can you give me? May Allah protect Your Eminence and make you and your knowledge beneficial!**

**A:** It is permissible to castrate animals, if done for a beneficial purpose. However, anything that is removed from an animal that is lawful to be eaten, while it is still alive, is Haram (prohibited) to eat, as would meat be from an animal that was not lawfully slaughtered. Consequently, it is not permissible to eat the testicles of the animal if they are cut off while the animal is alive. In fact it is Haram, as the Prophet (peace be upon him) said, ("Whatever is cut from an animal while it is alive is Maytah (unslaughtered dead meat).")

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Member | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | \`Abdul-\`Aziz Al Al-Shaykh | Salih Al-Fawzan | \`Abdullah ibn Ghudayyan | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

(Part No. 22; Page No. 504)

**Fatwa no. 18932**

**Q 1: Is it Haram (prohibited) or just Makruh (reprehensible) to eat Al-Natihah and Al-Mutraddiyah? What is meant by Al-Natihah? if an animal gores another but i manage to slaughter it before its death, will it be Halal (lawful) or Haram to eat it? If an animal is hit by a car but is slaughtered before it dies, will this be Halal or Haram? What is meant by Al-Mutraddiyah? Is it the skinny animal which is about to die? If I manage to slaughter it before it dies, will it be Halal or Haram to eat it? If a wild animal having a horn partly eats the animal, will it be Halal or Haram if I find it still alive, say Tasmiyah (saying, "Bismillah [In the Name of Allah]") and slaughter it?**

**A:** Allah (Exalted be He) says, (Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)) (Surah Al-Ma'idah, 5:3) Al-Munkhaniqah is the animal killed by strangling either by hand or rope or by placing its head into something narrow until it dies. Al-Mawqudhah is the animal killed because of a blow of a stick, a wooden or iron bar, or because of smashing something on it. Al-Mutraddiyah is the animal killed after falling from a mountain or a roof. Al-Natihah is the animal gored by another, causing its death. Akilat Al-Sab` is the animal which dies because of being partly eaten by a wild animal, such as a wolf, a lion, or a predatory bird.

(Part No. 22; Page No. 505)

It is not permissible to eat all these kinds of animals if they die because of one of the above-mentioned causes. However, if a person manages to slaughter them while they are still alive, it will be permissible to eat them because Allah (Exalted be He) says, (unless you are able to slaughter it (before its death))

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Q 2: is it lawful to eat meat which is cut apart from the game animals and birds as a result of shooting?**

**A:** It is unlawful to eat meat that has been cut apart from the game during hunting if it remains alive because in such a case it holds the same ruling of carrion. This is based on the Hadith that prohibits eating that part which was cut off from the living animal's body. The Prophet (peace be upon him) said: ﴾Whatever is cut off from an animal when it is alive is dead.﴿ Narrated by Ahmad, Abu Dawud and Al-Tirmidhy who classified it as Hadith Hasan (good Hadith).

It is, however, lawful to eat the piece of flesh which is cut off from the game after it is shot dead as all the flesh of the animal is lawful after its death.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 19608**

**Q: It was mentioned in the Hadith on the authority of Jabir ibn `Abdullah** (That he heard the Messenger

**(Part No. 22; Page No. 506)**

of Allah (peace be upon him) saying, when he was in **Makkah** during the Year of Fat-h (Opening of Makkah): "Allah and His Messenger have prohibited selling intoxicants, dead carcasses, pigs and idols". It was said: "O Messenger of Allah! As you know, the grease of dead carcasses is used in plating ships, anointing leather, and for lightening purposes!" He said: "No, it is Haram (prohibited)". Thereupon, he (peace be upon him) added, "May Allah curse **The Jews,** when Allah (may He be Exalted) forbade its (the dead animal's) grease to them, they liquified it, sold it and used its money.")

**What is the wisdom behind prohibiting the grease of dead carcasses used in plating ships, lightening and other purposes other than eating? What is meant by the word "liquified it"? What is meant by dead carcasses in the Hadith? Is it permissible to benefit from the grease of a slaughtered animal in purposes other than eating?**

**A:** Scholars have agreed on the prohibition of eating dead carcasses, selling it or its grease. However, fish and locusts are excluded, for it is permissible to eat and sell their meat, since they were excluded in the Hadith reported by the Messenger (peace be upon him). What is also excepted is eating dead carcasses in cases of necessity, for Allah (Glorified be He) says, (Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine) To His Saying (Glorified be He): (But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.) In addition to His Saying

**(Part No. 22; Page No. 507)**

(Glorified be He): (while He has explained to you in detail what is forbidden to you, except under compulsion of necessity) As for benefiting from the grease of dead carcasses or any of its body parts in anything other than eating purposes, the dominant majority of scholars have agreed on the prohibition of benefitting from any of it, except for what is specified by a proof like using its leather after tanning it. This is why they interpreted his saying (peace be upon him): (No, it is Haram.) in the Hadith as the prohibition of use. The reason behind the prohibition mentioned in the Hadith - and Allah knows best- is because it is Najisah (impure), therefore, whatever is prohibited due to it being Najis (impure), its price, usage and eating will also be prohibited with a greater reason. Moreover, what is meant by his saying (peace be upon him): (they liquified it) : Is that they dissolved it, and what is meant by dead carcasses is: Any animal that dies without being legally slaughtered, this also applies to whatever has the same ruling. Furthermore, every slaughtered animal such as camels, sheep, goats, cows and the like becomes lawfully edible if it is legally slaughtered. It is also permissible to use their grease or any of their body parts for lawful purposes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family

and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| Bakr Abu Zayd | Salih ibn Fawzan Al-Fawzan | `Abdul-`Aziz ibn `Abdullah Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The seventh question of Fatwa no. 6471**

**Q 7: What is the ruling on a deer caught by a dog that died without being slaughtered? Is it permissible to eat it, and if so, what is the ruling on the parts that were bitten by the dog?**

**A:** If the dog was sent out to hunt by its owner, who mentioned the Name of Allah when doing so, there is nothing wrong with eating what it caught if it was dead when you found it. But if it was found alive, it is obligatory that it should be slaughtered in accordance with the Shari'ah (Islamic law). There is no harm in eating meat from the parts that were bitten by the dog, based on the authentically reported Sunnah on the lawfulness of this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 7900**

**What is the ruling on having a dog at home only for guarding the house? What is the part in the body of the dog which is Najis (ritually impure)? Is it the saliva or its whole body? Should a Muslim perform Wudu' (ablution) if he touches a dog or not?**

**A:** It is permissible to keep dogs to guard a house, sheep, or farms. It is authentically reported that the Prophet (peace be upon him) stated: (Whoever keeps a dog except a dog for herding, hunting,

(Part No. 22; Page No. 509)

or farming, one qiraat will be deducted from his reward each day.) Related by Al-Bukhari and Muslim.

A Muslim does not need to perform Wudu' if he touches a dog, because touching it is not a nullifier of Wudu'. However, all the dog is impure including its saliva and other parts.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fourth question of Fatwa no. 5166**

**Q4: Why is it said that owning a dog is unlawful? Is there a Hadith from Allah's Messenger (peace be upon him) indicating that it is unlawful to own a dog?**

**A:** It is authentically reported from Allah's Messenger (peace be upon him) that he said: ﴾ he who keeps a dog will lose out of his good deeds equal to one Qirat every day, except one who keeps it for guarding the fields or the herd.﴿ Related by Al-Bukhari and Muslim, and others. The Hadith indicates that keeping a dog is permissible for hunting, guarding a farm or the herd. Thus, keeping a dog for other than these three reasons decreases the person's reward by one Qirat every day. It is authentically reported that ﴾Allah's Messenger (peace be upon him) forbade (taking) the price of a dog, saying, "Its price is not lawful.".﴿



May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul- `Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 7415**

**Q: I enjoy hunting, but it is mentioned in the book of (Mukhtasar Al-Fatawa Al-Misriyyah), p. 520, that it is impermissible to eat from birds or animals which are hunted using guns unless they are first slaughtered. Please clarify this matter for me as I can only approach my prey after it dies. Moreover, what is the ruling on the meat of such animals or birds that I have already eaten? Please provide us with your beneficial answer. May Allah reward you with the best.**

**A:** If a person shoots an animal or a bird using a gun while mentioning the Name of Allah upon doing so, and they are able to reach that animal or bird while it is still alive; it will be Wajib (obligatory) on them to slaughter it. However, if the animal or the bird dies before it can be reached; its meat will be considered Halal (lawful).

(Part No. 22; Page No. 511)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 5976**

**Q: Please guide us whether eating the meat of a hyena, fox and lizard is lawful, unlawful or a dubious matter? May Allah reward you well!**

**A:** It is Halal (lawful) to eat the meat of a hyena and lizard. As for a fox, its meat is Haram (prohibited).

May Allah grant us success! May peace and blessings be upon our Prophet, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|
| \`Abdullah ibn Qa\`ud | \`Abdullah ibn Ghudayyan | \`Abdul-Razzaq \`Afify | \`Abdul-\`Aziz ibn \`Abdullah ibn Baz |

**The second question of Fatwa no. 4013**

**Q2: is it permissible to kill birds that Allah made lawful for us to eat that are still in their nests? Is it permissible to take these young birds while the mother looks on?**

**A:** It is not permissible to kill any creature that Allah made its meat lawful except by slaughtering or hunting for food or charity. However, killing them for sport and fun is forbidden, because it involves a waste of money and the torturing of

**(Part No. 22; Page No. 512)**

animals. The Prophet (peace be upon him) forbade this. Also it is unlawful to use animals and birds as targets to learn to shoot according to the authentically reported Hadith: ﴾The Prophet (peace be upon him) forbade taking an animal as a target.﴿

As for taking small birds from their nests to slaughter them and eat their meat after they become useful for this purpose, there is no harm in it. But killing them for sport and fun is not permissible according to the reasons mentioned above. Also, it is not permissible to kill the birds' mother in front of them or take it alive while the young birds still need its care.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second, third and fourth questions of Fatwa no. 9373**

**Q 2: Is it permissible to slaughter pigeons purchased for food inside Makkah?**

**Q 3: is it permissible for a person to buy pigeons from Jeddah and bring them to Makkah where they are slaughtered and eaten? Is there any sin on the person who does this? Is it also permissible to raise pigeons at one's home?**

**Q 4: is it permissible to eat the meat of a gazelle which is bought from Abha and raised in Makkah for a long time before it is slaughtered and served as food for students?**

(Part No. 22; Page No. 513)

**A:** If a non-Muhrim (one who is not in the ritual state for Hajj and `Umrah) hunts or buys pigeons or gazelles or any other animals or birds outside the holy precincts of the Haram like Jeddah or Abha or any other city then takes it to Makkah, it will be permissible for him to sell, slaughter and eat their meat or let others eat with him. This is the most preponderant view which is attributed to Malik, Al-Shafi`y and Dawud. It was authentically reported from Anas (may Allah be pleased with him) that he had a little brother called Abu `Umayr. He had a little nightingale with which he used to play before it died. Whenever the Prophet (peace be upon him) passed by `Umayr, he would ask: (O Abu `Umayr! What did the nightingale do?) Narrated by Al-Bukhari and Muslim. Although Abu `Umayr used to play with the nightingale, being a type of game, in the holy precincts of Madinah, the Prophet (peace be upon him) did not disapprove of it. The prohibition only applies to the game hunted by a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) or the game which is hunted inside the holy precincts of the Haram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Deputy Chairman | Chairman |
|---|---|
| `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first question of Fatwa no. 9854**

**Q 1: I bought pigeons in Jeddah, and brought them into Makkah where they were slaughtered and eaten. Am I sinful for what I did?**

**Is it permissible to slaughter pigeons inside Makkah?**

**A:** It is Haram (prohibited) to hunt pigeons inside Makkah for fear that they may be pigeons that fly inside the Haram of Makkah Al-Mukaramah, as the Hadith authentically reported on the authority of Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said: ﴾Allah has made Makkah as a Haram, and so it was not lawful for anyone else before or after me, rather it has been made lawful for me (only for) an hour of the day. In Makkah, its surroundings should not be disturbed, its trees not plucked, its birds not hunted or frightened, and its Luqatah (a lost item found by someone else) should not be taken except by one who would search for its owner.﴿ Related by Al-Bukhari and others.

As for private-owned pigeons and those brought from outside Makkah, whether bought or hunted - but not hunted by a Muhrim (pilgrim in the ceremonial state for Hajj and `Umrah) himself or assisted in its hunting - there is nothing wrong with eating such pigeons.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The fifth question of Fatwa no. 9410**

**Q 5: Lots of pigeons come into our house and we do not know their owner. Their numbers quickly increase, causing us dirt and disturbance inside the house. Is it permissible for us to hunt and eat them or even to keep them in cages?**

**A:** You are permitted to keep your house clean and safe from pigeons by repelling them, making it an unsuitable place for their stay, and not providing them with food. By doing this, your house would be clean. Regarding hunting them or keeping them in cages, this is not permissible except with the permission of their owner.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**First question of Fatwa no. 14345**

**Q 1: Some people use traps for hunting wild birds which eat grains. These traps consist of some stones inside which grains are placed. When birds eat from the grains, rocks fall on them and the birds die without being slaughtered. Is the meat of such birds considered Halal (lawful) or Haram (prohibited)?**

**A:** If such birds die as a result of rocks falling on them, it is impermissible to eat from their meat. However,



if a person reaches such a bird (or even an animal) before it dies, slaughters it, and its blood flows; its meat will be considered Halal. A proof for this is the Ayah (Qur'anic verse) in which Allah (Exalted be He) states: ﴾Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death)﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The second question of Fatwa no. 11766**

**Q 2: What is the ruling on eating a bird killed by gunshot, not slaughtered? Is it permissible to be eaten, or should it be Islamically slaughtered first?**

**A:** If the bird dies as a result of being shot, it is permissible to eat from its meat, otherwise it is unlawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 18278**

**Q: What is the ruling on hunting birds using nets? It is noteworthy that this device may kill the bird without bleeding. Is it permissible to eat the meat of these birds killed by a method other than slaughtering? Please, advise! May Allah bless you!**

**A:** If the bird dies in the net, it is impermissible to eat of it as the conditions of slaughtering are not met: 1- The use of a device that causes the blood to gush out. 2- The determined intention to slaughter the animal. 3- Mentioning Allah's Name upon slaughtering. The Prophet (peace be upon him) said, ﴾If the killing device causes blood to gush out and Allah's Name is mentioned, eat (the meat of the slaughtered animal). But do not slaughter with a nail or a tooth.﴿ He (peace be upon him) said to a person who hunted using Mi`rad (a heavy featherless blunt arrow) and the like: ﴾If the game is hit by its sharp edge, eat it. However, if it is hit by its broad side, do not eat it, for it has been beaten to death.﴿ (Agreed upon by Al-Bukhari and Muslim).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Member | Deputy Chairman | Chairman |
|---|---|---|---|---|
| Bakr Abu Zayd | Salih Al-Fawzan | `Abdullah ibn Ghudayyan | `Abdul-`Aziz Al Al-Shaykh | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**Fatwa no. 9823**

**Q: This question is about hunting during Ramadan, Dhul-Qa'dah, Dhul-Hijjah and Muharram. Some people say that it is Haram (prohibited) to hunt land game, such as birds and rabbits, during these months.**

(Part No. 22; Page No. 518)

**I have already hunted during these four Sacred Inviolable Months. Please advise, may Allah reward you with the best!**

**A:** There is nothing wrong in hunting land games during Rajab, Dhul-Qa'dah, Dhul-Hijjah, and Muharram, because although they are Sacred Inviolable Months, the prohibition of hunting land game during them has been abrogated. Furthermore, Ramadan is not a Sacred Inviolable Month.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Deputy Chairman | Chairman |
|---|---|---|
| `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |

**The first and second questions of Fatwa no. 5096**

**Q 1: What is the ruling on hunting with modern rifles which use gunpowder and bullets, if the hunter is a non-Muslim who does not worship any idol? Is it permissible for the Muslim to eat this game?**

**Q 2: What is the ruling on eating the meat of animals slaughtered by the People of the Book and those similar to them?**

**A:** The ruling of a non-Muslim hunting is the same of his slaughter in terms of Halal and Haram. Hence, if the hunter is a Kitabi (i.e. a Jew or Christian),

(Part No. 22; Page No. 519)

and mentions the Name of Allah over his slaughtered animal, it is permissible to eat. However, if the he is not a Kitabi, it is not permissible to eat his slaughtered or hunted animal, even if he mentions the name of Allah over it. This clarification also provides an answer for the second question.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

**Permanent Committee for Scholarly Research and Ifta'**

| Member | Member | Deputy Chairman | Chairman |
| --- | --- | --- | --- |
| `Abdullah ibn Qa`ud | `Abdullah ibn Ghudayyan | `Abdul-Razzaq `Afify | `Abdul-`Aziz ibn `Abdullah ibn Baz |